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MAKERS OF A NEW WORLD

JAY S. STOWELL



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ELECTIVE COURSES FOR INTERMEDIATES

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MAKERS OF A NEW WORLD

By
JAY S. STOWELL

Approved by the Committee on Curriculum
of the Board of Education of the
Methodist Episcopal Church.



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EDITORS' INTRODUCTION

RECENT years have seen a steady development in conviction of the wisdom of adapting education to the individual. The inflexible, unchanging form that was once such a marked characteristic of educational systems has been rapidly disappearing. To-day its advocates are few. It is not only believed by educators that education should be adapted to the individual; it is also granted that the individual should himself share in the adaptation. The elective principle in one or another form has attained wide recognition. At first cautiously and somewhat grudgingly admitted in the administration of higher schools of learning it has made such advance that it has gained recognition to a limited extent both in high schools and junior high schools.

Religious education as well as secular training should be adapted to the individual. It would seem self-evident, once the case is opened for consideration, that differences in moral and spiritual needs growing out of differences in individuals and in their environment, general educational preparation, and opportunities for early moral and spiritual growth, require variety in content and method of religious education. Also, all that may be said for the elective principle in general education likewise may be claimed in behalf of its recognition in religious education. The time is near at hand when our wisely administered Church Schools, instead of offering a single course of study for all pupils, will afford opportunity for at least a limited range of choice.

It is particularly true of early and middle adolescence that capacities, interests, and needs vary widely. No one course of study, no matter how excellent in itself or how well adapted to some pupils, will meet the needs of all. The school that offers but one course within a department, no matter what that course may be, will find some of its pupils listless, uninterested, and dissatisfied. In spite of

all that teachers and officers may do, boys and girls will be irregular in attendance and will finally drop out entirely. Provision for a variety of courses, differing both in content and in method of use, while it will not prove a panacea for these ills, will be a decided help.

In general education, again, strong conviction prevails that the precise nature and content of what a pupil shall study is of less importance educationally than his interest in the subject. Without adaptation and interest no course, no matter how excellent in itself, can be educationally effective. Here also religious education can learn a lesson from experience in the wider field. Our concern as religious teachers is first with our pupils. Our supreme interest is their moral and religious welfare. We have our own choice of subjects of study, but what we shall use will be determined not so much by our personal preferences as by what our pupils are sufficiently interested in to give themselves to with genuine interest and enthusiasm.

MAKERS OF A NEW WORLD has been prepared for Intermediate classes in Sunday schools. It is an elective course. It has been planned with the thought that familiar biographical studies of some of the men and women of our own time who have made contribution to human welfare and to the building of a more truly Christian world would appeal strongly to the interests of many classes of Intermediates. It is hoped that it may be found to be adapted for use by voluntary groups in organizations other than the Church School, and that in the devoted and heroic labors of these servants of humanity many boys and girls entering upon the larger life of the fateful years of youth may find stimulus and inspiration themselves to become each in his own way a maker of a new world.

THE EDITORS.

CHAPTER I

A BIG MAN AND A BIG JOB IN A SMALL PLACE

JOHN FREDERICK OBERLIN

Luke 9. 23-24; 2 Tim. 2. 1-6

THE title of this chapter might have been abbreviated to "R. F. D." except that the story we wish to tell covers a period when there was plenty of "R" but no "F. D." It is the story of a man who lived close to the rocks and the hills, the valleys and the fields; a man who loved the ruggedness of nature; who believed that human beings who were down in the ditch could be helped out of the mire; who trusted God when his pocketbook was empty and when it was full; and who counted it a privilege to spend many long years for others far from the "crowded ways of life" in the hardest field and at the most difficult task he could find. So well, however, did the Rev. John Frederick Oberlin¹ do the work that came to his hand that his name still lives; and to-day, when rural leaders get together to talk about the prophets and heroes of the past, his name is at the head of the list.

Oberlin's Childhood

John Frederick Oberlin was born in Strassburg, then a city of France, on August 31, 1740. His parents were educated Protestant people, and his first memories were associated with religious training in the home. His father was genuinely interested in his children and was both their instructor and their playmate. Part of their training consisted in military discipline, and young Fritz, as he was called, became very fond of this sort of exercise.

Although Oberlin's parents were educated, they were also poor. They were not so poor, however, but that at an early age a small allowance was given to the children so

¹ Jean Frédéric Oberlin is the French spelling.

that they might be trained in the handling of money, a part of which was always devoted to the support of benevolent enterprises. Young Fritz soon developed habits of economy and also habits of giving. Later, when he went away to school, his fellow students mistook Oberlin's economical habits for selfishness; but they soon learned that what he saved he was equally willing to give to meet a genuine need.

Self-Imposed Discipline

The mental and physical discipline to which young Fritz subjected himself was interesting and almost amusing, although through it we can understand something of his patience under trial later in life. He found, for example, that he had a defective memory, so he used the early-morning hours for training his memory while his mind was fresh and retentive. Lest he oversleep and miss his memory exercises he placed pieces of wood in his bed so that he might not sleep too soundly or be too comfortable. Whenever he took up a subject for study he insisted upon putting forth every effort to master it. At the age of eighteen he was graduated with the degree of A.B. and five years later he became a Doctor of Philosophy.

Oberlin did not expect to become a minister; but to please his mother he attended church regularly, and his interest became greatly aroused. The question of entering the ministry was finally raised in his mind, and he fought his way through to a definite decision. The result was that he became a minister of the Lutheran Church. Despite his excellent education he decided at once that he did not wish to labor in some easy place where he would have few problems to solve. He wanted, rather, to discover where he could be most useful regardless of what it might mean to him in the way of suffering or hard work. The comfortable places, which attracted others, had no appeal for him.

Filled with the idea that he needed further preparation, he became a tutor in the family of an eminent surgeon and gave himself in his spare hours to medical and surgical studies. He also took up the study of botany. At the time he did not know just how this knowledge would be used,

but he felt convinced it would prove of value to him. He kept up his rigid discipline and in his diary he wrote:

"I wish to force myself to conquer my natural inclination, and neither to eat nor drink more than necessary for my health. I wish to force myself to rule my anger, which so often gets the best of me. I wish to content myself with the least possible in the way of clothing and furniture, that I may always put aside some portion of my income for the poor and to pay those who serve in such a way as will satisfy them, but in so far as possible to get on without unnecessary help."

Finding a Hard Job

About this time Oberlin was offered an attractive chaplaincy with a French regiment, and he finally agreed to accept the position. Just before entering upon his new work, however, on a cold February evening he was lying on his bed suffering with a terrible toothache when a man entered his room. The conversation that followed between the visitor and Oberlin has been preserved in detail, but we have not space to reproduce it here. The sum and substance of it was that the visitor, a missionary from the Vosges Mountains, had come to get Oberlin to serve as pastor of a little rural church at Waldbach in the Ban-de-la-Roche. Oberlin offered many objections, particularly that he had already agreed to enter the army; but the visitor's appeal for the one hundred poor and wretched families in want of the bread of life was so effective that Oberlin's heart was greatly stirred. He had always wanted a hard job, and this was exactly the sort of missionary work that offered many difficulties. The visitor described the parish as follows:

"I do not wish to exaggerate anything, my dear Oberlin. Six months of winter; at times the cold of the shores of the Baltic; a wind like ice sometimes comes down from the mountaintops above us; the sick and dying are to be visited in remote, wild, solitary places among the forests. My wife often was almost dead with terror, supposing me lost in the snowstorms. It is like the passages of the Alps."

When Oberlin asked if the parishioners were well disposed, his visitor replied:

"Not too much so, not too much, I must say without calumniating them! There are some good souls there who are much attached to me; but they are all frightfully ignorant and untractable and proud of their ignorance. It is an iron-headed people, a population of Cyclops. When I went there, the schoolmaster was a swineherd in the summer; in winter he taught the children in a miserable hut the little he knew. I have contended now these ten years with rebellious material. I had left Waldbach for a few years of ministry in the delightful town of Barr. It was in the midst of vineyards, and my young family flourished like the vines in the warm sun; but when I heard that my successor had allowed the bark, freighted with souls, which I had committed to his charge, to drift, my heart bled. I returned again to Waldbach and laid hold of the rudder, but now I can hold it no longer. I have told you the reason why.

"My parishioners have nothing. I myself have very little. My wife's small fortune is already exhausted in relieving a little the general misery. Four districts even poorer than the mother parish are also to be served; not a single practicable road from village to village; deep mud-holes among the cabins and huts; the fruit, wild cherries, apples, and pears fit only for swine; and the inhabitants, abandoned to the completest indifference, have not the least concern to ameliorate their condition. The Intendant of Alsace, who knows the British Islands, has told me that my parishioners and their pigs are a miniature Ireland."

The more the visitor described the difficulties, the more was Oberlin attracted to the situation. The upshot of the whole matter was that he obtained an honorable release from his commission to the army and on the 30th of March, 1767, in his twenty-seventh year, he arrived at Waldbach.

The Situation at Waldbach

The district into which he came was French; later it became German, and still later French again. Under either government the people were vassals oppressed by wars and cruel lords. The community included nearly one hundred families. During the short summer they gathered barely

enough food to keep them from starvation during the winter, and with the melting of the snows they once more began their struggle for food. There were no trades and no industries, and only the rudest sort of agriculture. Roads were almost unknown. Their streams were without bridges. The whole situation was almost a hopeless one; but by some chance a Protestant church had been kept alive in the region, so that the forms of religion had not been entirely lost.

Oberlin's predecessor—the Rev. Jean Georges Stuber—the man who had visited him on that February evening, had had a vision of improving conditions in the valley. He had established schools and had done his best to bring some of the better things of life to this desperately needy community. However, he had not got very far with his program or with his efforts. When Oberlin arrived on the scene he found that the people were compelled to do feudal duty in severe forms. They were supposed to bring coal to the furnaces at Waldbach and to carry iron from the mines to the forges at Rothau. The poverty of the people was extreme, and taxes far beyond their ability to pay were laid upon them. In the midst of this scene of misery Oberlin found that his study of botany stood him in good stead. He would turn from the desperate plight of his people to the fields and meadows and there find his courage and strength renewed. He was accustomed to write in brilliant terms of the beauty of the country but he could not write in such terms of the condition of his people. The parsonage was an ancient building so overrun with rats that it was known as the “rat hole” and so poorly constructed that the rain came in from all quarters. Oberlin was anxious for a better place in which to live but he would not consider improving his own residence until he had first done some things for the community.

No Temporary Measures Adequate

When Oberlin looked about him in his new field he saw very clearly that no temporary measures would ever relieve the desperate situation in which he found his people. He knew that there must be a radical remaking of the community, and that no patching up would meet the need.

The necessity for improving the environment in which his people lived was plain to him, and he knew full well that if the necessary changes were to be permanent they must begin in the life and character of the people. He must work for a moral redemption as well as for improved social conditions. He saw clearly that without a great faith and a farsighted program he could not accomplish the things he had in mind.

Training a New Generation

Far in advance of his time, Oberlin also saw that he could never accomplish permanent results in the life of the community merely by preaching to men and women. He knew that he must train up a new generation. Therefore, at the very beginning his attention was centered upon the boys and girls. His mission was not simply to rescue lost adults but to train the rising generation in a better way of life. With this theory his first fundamental decision was inevitable—namely, that his emphasis should be upon schools. Stuber had built one small schoolhouse before Oberlin came, but it was a rather poor affair. However, it was a beginning.

Opposition From the People

It should not be imagined that the people of the region were enthusiastic over Oberlin's suggestion that they should establish schools. They were already so overburdened with taxes that they were unwilling to do anything more even for themselves and they bitterly opposed his suggestion. He saw, however, that something must be done. His own salary was two hundred dollars a year, so that he could not build many schoolhouses out of his own savings. However, he went ahead and, through the help of a benevolently minded woman in Strassburg, secured a little money. Even then the people opposed the project. They foresaw that if a schoolhouse were built, they would be expected to keep it in repair and insisted that they could not tolerate another burden. Opposition to Oberlin became very strong. They had already begun to criticize his preaching, and now, with this plan for a school, the bitterness against him increased. They even threatened to put

him under a waterspout to cool off his ardor. Oberlin heard of the threat and went to the leader of the opposition, so that the ducking might be made easier. That caused a change in their plans, and they decided to get along without ducking the pastor. Later other parties threatened to whip him. Again Oberlin heard of the plot and frustrated it by his willingness to accept the castigation.

Progress in Spite of Opposition

Opposition, however, did not stop Oberlin. He said, "We will build a schoolhouse, and it shall not cost the inhabitants anything in grain nor in labor." With this assurance the unwilling people finally agreed to let him go forward with the building. Having completed the first schoolhouse, he immediately began another at a point several miles away. The opposition had decreased, and he was beginning to gain the confidence of his people. The construction of the second building occupied a year and a half and left him personally deep in debt. After a few years inhabitants of other villages came forward and helped in building their own schoolhouses until each village for which Oberlin was responsible was provided with a schoolhouse.

A Comprehensive Plan

The problem of getting good teachers was not an easy one, and courses of study for the schools had to be laid out. This Oberlin did himself. His plan included an infant school, a primary school, a grammar school, and advanced grades. Among his ideals was the following: "The pupil must learn to count as far as a thousand, and add and subtract as far as a hundred." Oberlin's infant school is said to have been one of the first, if not the very first, ever organized. In this he preceded Pestalozzi by some forty years. Here he practiced modern kindergarten methods. Instruction and amusement were mingled. Habits of obedience were encouraged, but a considerable amount of liberty was also allowed. His schools gave instruction concerning the weather, the seasons, the productions of the earth, animals, men, food, clothing, houses, loans, debts, interest, processes of law, nature, civil govern-

ment, agriculture, and æsthetics. Thus, by diligent application to minute details and by years of patient effort Oberlin laid the foundation for a genuine educational system that in the end would raise the standards of the downtrodden people to whom he had been sent. He had to a certain extent won their confidence, and his first battle was over.

Finding a Wife

All this time Oberlin had been living alone, as he had no wife. His mother decided that he needed a wife and she tried to arrange a marriage for him. The suggested brides did not appeal to Oberlin, and his mother gave up in discouragement the task of searching out a mate for her son. Fate, however, did not intend to leave him alone. His sister came to keep house for him. As she found the place rather lonely she invited a friend from Strassburg to visit her. This friend proved to be a rather lively girl, who laughed at Oberlin's seriousness and joked with him freely. For some reason he found himself strangely attracted to the young woman, although she was by nature quite different from himself. Just before she was to leave, he proposed marriage to her. The original biographer of Oberlin gives what he tells us are Oberlin's own words on that occasion. Whether it is an accurate record the reader can judge for himself. Oberlin sought the girl under the shade of a tree in the garden and there said:

"You are about to leave us, my dear friend, but I have had an intimation that you are destined by divine will to be the partner of my life. If you will resolve upon this step, so important to us both, I expect you will give me your candid opinion about it before your departure."

It is to be hoped that the story does not do full justice to the occasion. At any rate, the young woman, who had always declared that she would never marry a minister or live in the country, did both of these things and throughout her life stood loyally by Oberlin, sharing his sacrifices and his labors to the utmost.

A Highway for Civilization

Now that the schools had been organized and got under

way, Oberlin saw that if the condition of his people was to improve, one of the essentials was the building of roads. Without roads they must always remain in poverty, for there could be no market for their produce even if they were to raise it. Since the streams were swollen at certain seasons of the year, a safe road between the two most important points meant that a solid wall of stone had to be built for nearly a mile and a half, and a permanent bridge constructed. When Oberlin made his proposal that a road be built, the people decided that he was surely crazy. They had become converted to the idea of schools, but roads they did not believe in, and particularly roads to be built by a preacher. They absolutely refused to follow him. His business was to preach, and not to build roads. A less determined man probably would have resigned his position at this stage in the proceedings, but not so with Oberlin. He knew that the people needed roads and he had no idea of running away from his responsibility. The people insisted that the road would be useless without a bridge; and when he announced his determination to build a bridge, they were convinced that it was the height of absurdity.

So one bright Monday morning, with a pick on his shoulder and with three or four people who stood with him, he passed through the little village and actually began to build the road. Picking, digging, and shoveling, he worked away. The people were not used to that sort of Christianity. On the second day a score of men were on the job, and by the third day there were nearly fifty persons helping on the new road. Oberlin assigned each man to his task and selected the most difficult places for himself. The point of the story is, however, that in due time the road was completed. The entire community became a booster for new roads, and every man in it felt that he had always been in favor of the idea.

A Call to America

For seven years now Oberlin had worked away at his task. Despite the fact that he had accepted a secluded, difficult field and had hidden himself away from the world, his reputation had spread. In fact, it had traveled across

the Atlantic Ocean, and he received a call to a pastorate among German Protestants at Ebenezer, Pennsylvania. After thinking the matter over and collecting all sorts of data Oberlin had about decided to go to America when the breaking out of the Revolutionary War changed his plans, and he continued with his work at Waldbach.

A Sad Loss

Nine years after this decision to remain, Oberlin's wife died, and Oberlin was broken-hearted. For a time he could hardly go on with his work, but gradually he recovered and pushed forward the program he had first conceived in outline but which had been greatly elaborated in detail as he had lived and worked among his people.

Improving Agriculture

Having achieved some success with schools and roads, Oberlin next attempted to better the agriculture conditions in the community. He organized and presided over an agricultural club. He introduced new vegetables and trained the people in their cultivation. He studied the nature of the soil to learn what it could best produce and through books and by correspondence he sought to acquaint himself with the best methods of agriculture. He got flaxseed from Riga and clover seed from Holland. He also sought out a variety of potatoes adapted to the soil of the community. There was some opposition to the idea of raising potatoes, as some people thought they were harmful to the body. Oberlin, however, believed in the potato and he lived to see his people export their crop from the community and receive money in return for it. He gave lectures upon the value of fertilizers and taught the people how to drain their meadows. He also procured new grasses and introduced a system of irrigation. He encouraged the use of the most modern agricultural implements, organized a horticultural society, and established nurseries, in which he produced new plants and made them available for his people.

In these plans to improve agriculture, as in his plans for schools and roads, Oberlin met with bitter opposition. Peo-

ple were now willing to admit that he knew a little about road-making but they thought it was unreasonable to expect a minister to know anything about farming. His own success with his fields and fruit trees, however, served to convince them that perhaps they could learn some things about farming even from a minister, especially when he raised a productive fruit orchard on land that was supposed to be of no value. Slowly they came to the conclusion that possibly he knew something about farming which they did not know.

Religious Motives in Everything

Never was there a more practical missionary than Oberlin, yet he was genuinely and enthusiastically religious. Perhaps the outlet of his energy in these practical matters even prevented him from becoming an out-and-out religious fanatic. Religious motives were at the foundation of his plans, and he expressed them in all of his instructions to his people. In giving instructions for irrigation he added, "Our Lord died for us; let us live for him." One of the rules of the horticultural society was: "Each member should try to distinguish himself by Christian conduct, brotherly kindness, consideration, and politeness toward his fellows." His instructions concerning tree planting also bear this same mark. He said:

"Satan, the enemy of mankind, rejoices when we demolish and destroy. Our Lord Jesus Christ, on the contrary, rejoices when we labor for the public good. You all desire to be saved by him and hope to be partakers of his glory. Please him, then, by all possible means. He is pleased when from a principle of love you plant trees for the public benefit. Now is the season. Be willing, then, to plant them. Plant them, also, in the best possible manner. Remember that you do it to please him. Put all your roads in good condition. Ornament them. Use some of your trees for this purpose and attend to their growth."

In appealing to the people in one of his communities to put a road into a state of repair he said:

"Will you do it from love to your heavenly Father? Will you do it from love to the Lord Jesus Christ, who, during his stay upon earth, went about doing good and who re-

deemed us to be a peculiar people zealous of good works? Will you do it from love to God's children at Zolbach? Will you do it from a compassion to the animals which your heavenly Father has created?"

Oberlin was constantly reminding his people of their duties—keeping the roads in repair, planting at least twice as many trees as there were persons in the family, and doing it carefully and well, making proper drains in the yard for carrying off refuse water, and other like responsibilities. In the interest of economy he suggested that they should not keep dogs unless they were absolutely necessary.

Establishing Industries

Oberlin became convinced that he could not stop with improving agriculture. When he came to Waldbach there were no mechanics of any sort in the entire region. He set an example by establishing a workshop of his own. There he had a lathe, a complete set of carpenter's tools, a printing press, and a bookbindery. When he discovered in his school pupils who had special mechanical ability he trained them as shoemakers, blacksmiths, carpenters, glaziers, painters, and masons. Some of these young people he even sent to Strassburg for further training. After a time he succeeded in getting a manufacturer from a distant city to establish a branch of his ribbon factory in the community so that there might be employment at remunerative wages for the young women of the villages.

Oberlin carried on a steady campaign against going into debt. He urged the people to pay their debts and then to keep out of debt. As in communities everywhere, however, there were some who were always in need, and Oberlin organized a charity society to care for these needy cases. The funds of this society were chiefly for the sick and the infirm, so that indolence might not be encouraged.

The transformation in this mountain community had been so gradual that the people hardly realized what had taken place, but the folk whom he had found in destitution and without hope were year by year raising their standards of living. They had even come to speak a different language, for in the case of all the younger people who had

the advantage of Oberlin's schools their rude dialect had given way to a pure and accurate French. They could write French correctly as well as speak it. The schools had steadily improved in quality, and those who attended the church services were more intelligent than when Oberlin first arrived. Footpaths had given way to roads, and rude agricultural implements had been replaced by satisfactory tools. Crops were now salable, and mechanics were available for various sorts of work in the community.

It might be imagined that Oberlin had been so busy building roads and improving agriculture that he had neglected his studies, but such was not the case. He would work all day and then study far into the night while others slept. Now, after twenty-two years, he was able to see some very definite results of his efforts. The life of the community had moved onward and upward, and prospects for the future were becoming bright.

The French Revolution

In the midst of its progress the life of Walbach was shaken to its foundations by the French Revolution. People everywhere were talking about the "rights of man," and others were using phrases such as "liberty," "equality," and "fraternity." A reign of terror followed. Oberlin's son, bearing his own name, gave up his medical studies and enlisted in the army. He was one of the first to fall in battle, having volunteered for an especially dangerous assignment. In 1793 the religion of Jesus Christ was formally proscribed, and all Christian worship was prohibited. There was to be no God, and there were to be no churches. Many ministers saved their lives by fleeing. Oberlin himself was compelled to close his church, and his life was in peril, but he was determined to stay with his people.

Meetings of clubs were not prohibited, so Oberlin organized a club known as the "People's Society" and arranged for meetings of the club in the churches, where services could no longer be held. A board was selected from the people of the villages, and the gatherings followed regular parliamentary form. A president would preside at the meetings, and some motion concerning public welfare

would be considered. Then the president would invite Oberlin to remark upon the subject. This gave him an opportunity to say presumably many of the things he would have said had he been preaching regularly to his people. The government, however, was suspicious of Oberlin, and on different occasions government representatives were sent to investigate his actions. He was three times ordered to appear before a government tribunal but he was never condemned or punished.

Working Without Salary

Since churches were prohibited, Oberlin was of course no longer the regular pastor, and his source of income was cut off. To support himself he took private pupils into his own house. It was a happy day for him when he could once more assume his pastorate. Never again did he have a fixed salary. He allowed people to bring to the parsonage whatever they pleased. If they brought nothing, he did not feel hurt. They had had a hard time together, he said, and he would not add to their burdens. He suffered at times for this daring attitude, but usually all his needs were supplied. A sack of flour or a box of butter and eggs and fruit would appear at his house at the proper time, and even money to pay bills came in the same way.

Other Offers Refused

The very fact that Oberlin stayed with his people during the terrible times when others had fled added to his prestige and fame, and he received repeated overtures from churches in other communities to become their pastor. His answer was always the same:

"No, I will never leave this place. It took me ten years to learn every head in this parish, making an inventory of the moral, intellectual, and domestic wants of each. I have laid my plans for the future. I must have at least ten years to carry these into execution and I shall need the ten following to correct their faults and vices. God has confided this flock to me. Why should I abandon it?"

His Work Closes

Working along the lines originally laid out, he stayed

with his people. At last the time came when he could no longer minister to his scattered parishioners, and his son-in-law came to Waldbach as his assistant. As his physical strength declined, he chided himself and kept as busy as his strength would permit. On the first day of June, 1826, as the summer season was just coming into bloom, Oberlin died. He was eighty-six years old and for nearly sixty years he had lived and worked in the little community of which the visitor had told him on that cold February evening so long before. One could hardly believe that a person who had "lost" his life in a neglected and even degraded hamlet could "find" it so wonderfully.

Among the many apostles of rural life John Frederick Oberlin stands as the great pioneer. He was a real scholar and he had the best education his day and age could offer. He was always persuasive and kindly in his personal attitude and in his preaching. He believed thoroughly in the love of God and he preached it rather than the wrath of God. His sympathies were broad, and they took in Roman Catholics as well as Protestants. He did a fine work in reducing the antipathy between Protestants and Catholics in his district, and he was loved by them all. He would not use coffee because he could not bring himself to use any article wrung out of involuntary servitude, so he substituted roasted barley sweetened with honey. He would not use sugar in his household, "for every granule of it is tainted with the blood of the unhappy slave." He held himself to the strictest punctuality in every engagement and he condemned carelessness in every activity of life, including carelessness in writing.

Oberlin's Ideals Still Stand

The agricultural development of America had only begun when Oberlin first went to Waldbach. Since that time we have passed through many stages. The great Western sweep of civilization carried with it the settler, who was in many instances a farmer. To-day our rural life is complicated with many serious problems, and the rural church is suffering along with other institutions in rural communities. The finest Christian minds have been at work at the problem, seeking to find some solution

for it. As yet they have not been able to get beyond the principles Oberlin laid down, and these were in reality summed up in the principle of Jesus Christ. He came that they might have life, and have it more abundantly; and that was the motive that took Oberlin to Waldbach. That was what led him to preach the gospel of a loving God, to establish schools, to build roads, to improve agriculture, to increase the financial incomes of his people so that they in turn could send their children to school, establish higher standards of living in the home, and support the church. The challenge of rural work is as great to-day as it was in the days when Oberlin lived. Neglected communities all over America are crying out for the services he rendered, and the need is ever with us for consecrated young men and women to give themselves to these communities in some such way as Oberlin gave himself to Waldbach. Sometimes the rural fields are considered the obscure fields; but in Oberlin's case, at least, he lost his life in a little community to find it as a great international apostle of rural-life improvement. He was a practical Kingdom builder.

For Discussion

1. Would you like to live on a farm? If so, why? If not, why not?
2. What advantages does country life have over city life, and what advantages does city life have over country life?
3. What would happen to the United States if all farmers moved to town and began working in factories?
4. Do you know any country places in the United States where conditions are something like those which Oberlin found at Waldbach?
5. Why are good roads necessary for the farmer?
6. Are rural schools very important? Why, or why not?
7. Why does the church often have a rather hard time in the country?
8. What can we do to help some rural church?
9. Could a country pastor to-day do the kind of things Oberlin did?
10. Do you think Oberlin was a great man? Why, or why not?

Things to Do

1. Write to your board of home missions for its latest reports and leaflets describing the work of the church in the country.

2. Consult the Department of Agriculture in Washington about club work for rural youth. (a) If you live in the country, organize a club for a specific object. (b) If you live in the city, correspond with some such club and arrange an exchange of visits.

3. List the changes that have taken place in the country around your own home in twenty-five years.

4. (a) If you live in the country, study your own community to see what it most needs. (b) Write to some country pastor and ask what his parish needs.

5. From the suggestions gained through the foregoing discussion select one thing the group can do and do it.

Where to Find More About John Frederick Oberlin

The Life of John Frederick Oberlin, by A. T. Beard; The Pilgrim Press.

Where to Find Out About What Is Being Done For Country Life To-day

Everyday Civics, Finch; American Book Company. (Chapters II and XII.)

A Community Civics, by Edwin W. Adams; Charles Scribner's Sons. (Chapters IX and XII.)

Better Rural Schools, Betts and Hall; Bobbs-Merrill Company.

Country Life and the Country School, by Mabel Carney; Rowe, Peterson & Company.

The Little Town, by H. Paul Douglas; The Macmillan Company.

Supplementary References for the Teacher's Use

Rural Life and Education, by E. P. Cubberly; Houghton Mifflin Company.

The Christian in the Countryside, by Ralph Felton; The Methodist Book Concern.

Serving the Neighborhood, by Ralph Felton; Missionary Education Movement.

The Country Church and Its Program, by Earl A. Roadman; The Methodist Book Concern.

The Making of a Country Parish, by H. S. Mills; Missionary Education Movement.

The American Rural School, by H. W. Foght; The Macmillan Company.

A Christian Program for the Rural Community, by Kenneth L. Butterfield; Cokesbury Press.

The Challenge of the Country, by G. Walter Fisk; Association Press.

Tested Methods in Town and Country Churches, by Edmund deS. Brunner; George H. Doran Company.

A New Day for the Country Church, by Rolvix Harlan; Cokesbury Press.

Successful Teaching in Rural Schools, Marvin S. Pittman; American Book Company.

CHAPTER II

HELPING THE FACTORY CHILDREN OF ENGLAND

ANTHONY ASHLEY COOPER

Matt. 18. 6, 10-14

THERE is an old saying that runs, "All work and no play makes Jack a dull boy." That statement is quite true, but, as a matter of fact, it represents only a fraction of the whole truth; for too much work not only makes Jack dull: it weakens his body, stunts his mind and often his morals, and keeps him from getting an education. It spoils Jack's future, in some cases his whole life, and in other cases puts him into his grave when he would otherwise be strong and well. The pity of it all is that over so much of the world people don't yet understand that a growing boy or girl has a natural right both to education and to play, and that work which interferes with training for the future, which drives out the chance for play, or which overtaxes the bodies and the nervous systems of boys and girls is a crime against childhood and a menace to the welfare of the race.

Possibly English-speaking peoples have gone further than most other people in the matter of giving boys and girls a fair chance, but the progress that has been made has been achieved by pioneers who were willing to labor and suffer that we all might take some advanced steps. One of these pioneers was Anthony Ashley Cooper, whose life story we are now to trace.

A Beloved Nobleman

In the autumn of the year 1885 Anthony Ashley Cooper, known as the seventh Earl of Shaftesbury, died, and his body lay in state in Westminster Abbey. At his funeral were members of the royal family, members of Parliament, and members of the cabinet of the English government.

In addition there were representatives of more than two hundred organizations, many of them organizations of the children of London's poor. These organizations carried various banners upon which were phrases such as the following:

"Naked and ye clothed me."

"Sick and ye visited me."

"In prison and ye came unto me."

A high official said, "Lord Shaftesbury could not be honored by interment in Westminster Abbey, but the abbey would be honored by receiving his remains." The Rev. Charles H. Spurgeon from his pulpit the following Sunday declared, "We have in my judgment lost the first man of the age."

When the death of one man can cause as much stir as that, it is worth while to inquire what happened during his lifetime to cause so many people to take note of his departure and to feel that they had sustained a personal loss.

A Sad Childhood

Anthony Ashley Cooper's life did not start out with much promise. He was born in the year 1801. Almost from the first his boyhood was a most unhappy one. His mother was a woman of fashion who cared little for children. His father was a hard but more or less capable politician, who was even less interested in Ashley than was his mother. At the age of seven Ashley was sent away to boarding school. Evidently it was about as dirty, wicked, and vicious a school as could well be imagined, for Ashley could never find adjectives sufficient to describe the bad conditions that existed there. In his own estimation nothing could have surpassed it for filth, bullying, neglect, and hard treatment of every sort; nor had it even one compensating advantage except perhaps that it may have given him an early horror of oppression and cruelty.

Ashley was in a sad plight. He hated his home and he hated his school. When he was at home he cried lest he should be sent back to school, and when he was at school he cried lest he should be sent home. He was filled with

fear and sorrow, and these emotions left a deep impression upon his mind. Throughout his life he remained, for the most part, a lonely and deeply melancholy figure.

One Bright Spot

There was, however, one bright spot in his experience, and that was the friendship of a family servant, who took a great interest in him, and whose memory stayed with him throughout his long life. This was Maria Mills. She was a devout evangelical Christian, and her love and devotion both for Ashley and for her religion affected him deeply. Before he was seven years old, she had given him the religious foundations that stayed with him throughout his life. His ideas of God, of the Bible, of Jesus Christ, and of the Christian way of life throughout the years were the ones he had learned from Maria Mills. Just about the time Ashley went away to school, Maria died, but her influence lived. Ashley always spoke of her as the best friend he ever had. He believed at eighty what she had taught him at seven years of age.

At Harrow

At twelve Ashley went to Harrow, a school in which he spent three happy years. He did not learn a great deal but he always insisted that it was his own fault. An incident connected with the funeral of a pauper greatly impressed him at this time. The dead man was being carried by four of his fellows, and in drunken carelessness they tripped and dropped the casket. It was a scene of horror to young Ashley, and the coarse levity of the pallbearers so affected him that he resolved to devote himself to improving conditions among the neglected poor of England.

From School to Parliament

For two years following the period at Harrow, Ashley lived in the home of a clergyman distantly related to his family. He was sent there that he might be out of the way of his parents. He had a horse and some dogs and amused himself as best he could, although so far as learning was concerned he accomplished nothing. His father

was resolved to have him enter the army but was finally dissuaded by a friend to whom Ashley was profoundly grateful. In 1819 he went to Oxford, where he worked very hard and made up for some of the neglect of earlier years. Soon after his graduation he was elected a member of the House of Commons. That was in 1826. Since he had attained the age of eleven years he had been known as Lord Ashley because his father had then become the sixth Earl of Shaftesbury, and Ashley was the eldest son of the family.

Winning Recognition

Soon after entering the House of Commons he was made a commissioner of the India Board of Control. In connection with his duties he prepared a memorandum upon the establishment of an agricultural society in India. He won his first real distinction, however, by championing a bill for improving conditions in asylums for the insane, and he was made a member of a new commission for the supervision of these asylums—a position he held nearly fifty years, until the time of his death.

In Love

In 1830 he fell in love with a young woman who he felt would make a very desirable companion for his life. The match, however, met with bitter opposition on the part of the friends of the young woman. In spite of this opposition the marriage took place and it proved to be a happy one. Lord Ashley's married life was as serene as his childhood had been unhappy.

Child-Labor Conditions in the Factories of England

When young Ashley entered Parliament, the English factory system was just in the process of development. The first factories had been built in the country because water power was used. They depended largely on the labor of pauper children, who were sent up in great numbers from London's workhouses and elsewhere. The children were called apprentices but they were in reality slaves, with little or no liberty of any sort.

When Ashley was born, children of all ages were work-

ing regularly in factories fourteen hours a day, six days in the week. In 1802 a bill was passed limiting their work to twelve hours a day and forbidding night work. This, however, applied only to apprentices and did not include free children. Sir Robert Peel proposed a law limiting the work of children to ten hours a day and stopping the employment of children under ten years of age. But this was too much for the House of Commons to accept. Doctors were brought in to swear that mill work was a good thing for children, and other arguments against the proposed law were brought out. Finally a law was passed, but it applied only to cotton mills. This law forbade the employment of children under seven years of age and provided that from nine to sixteen years of age they could not be employed more than twelve hours a day. In 1831 a bill was introduced known as the Ten Hour Bill.

Lord Ashley Takes Up the Fight

To get at the actual facts in the situation a committee of investigation was appointed. Some of the facts that were uncovered were startling indeed. A spinner of seventeen years described his day's work at the age of seven. His hours at that age were from 5 A. M. to 8 P. M., with only one break of thirty minutes at noontime. Other meals were taken while at work. "Overlookers" with straps were assigned the task of keeping the child workers awake. Tales were told of sickness, death, and deformity brought on by child labor. Three sisters not yet eight years old worked from 3 A. M. to 10 P. M. each day. The mother stayed up all night lest they should oversleep, and the children would often fall asleep at the table with victuals in their mouths. Some children who became exhausted at their work were carried to their homes on the backs of their parents. Other tales of most pitiful situations were told. Lord Ashley became acquainted with these facts, and he at once took up the fight for the improvement of conditions. In 1833 he introduced a bill providing that no child under nine should be employed, and that no one under eighteen should be employed more than ten hours each day, or eight on Saturday, and no one under twenty-one at night work. One might imagine that such a pro-

posal would meet with no objections, but as a matter of fact the objectors were numerous and active. A bill was passed, however, marking some improvement. It provided that no person under eighteen could be employed more than thirteen and one-half hours a day with one and a half hours out for meals, and that children under nine years should not be employed. This limitation, however, did not apply to silk mills. One of the important clauses in the bill, also strenuously resisted, provided for the inspection of factories.

Seven years later, in 1840, Lord Ashley secured the appointment of a commission to look into the operation of this law of 1833. Later, due to his influence, a royal commission was appointed to investigate the conditions of children employed in factories, mines, and other industries. This was a great achievement.

It was discovered that parents would often borrow money and then allow the children to work out the debt. In the pin-making trade, for example, children worked from 6 A. M. to 8 P. M., and children as young as five were employed. The investigation showed that in lace mills children had to be on hand for the winding and preparing of bobbins as much as twenty of the twenty-four hours. In some cases the children did not go home at all. That did not mean that the children actually labored all those hours, but they were compelled to be on hand to wind the bobbins as they were needed. Between times they lay down upon the floor of the factory and slept.

Lord Ashley had become so active in his fight for social reforms that many people would have been glad to see him out of Parliament. He was offered various government appointments, in many respects more attractive than his seat in Parliament, but he felt that he must stay in Parliament and fight the battles of the children and the poor.

The first report of the commission whose appointment he had secured appeared in May, 1842. It showed that children were employed in potteries at five and six years of age, and one only three years old was discovered at regular employment. Babies were used to keep the rats away from the food of the workers. In the mines young children

were used as trappers, and small boys spent long hours alone in the darkness. The work amounted practically to solitary confinement. Children were known to stay in the mines thirty-six hours at a stretch, working a double shift. Naturally there was little time for education or religion. One little girl named Anna Hoil said, "I have heard of God and of Jesus Christ, but I cannot tell who that was." Henry Jowett, eleven, said, "I do not know who God is."

Bitter Opposition

Again one might suppose that there would be no opposition to relieving these serious conditions, but the opposition still remained. One man who supported Ashley said, "Recollect that we have to do with immense interests, where any rash legislation might plunge them into confusion and disorganization." It was hoped that the limit of age for boys and girls working in mines might be set at thirteen, but finally as a compromise the age was set at ten years and a bill incorporating that provision was drafted.

At last the bill passed the House of Commons; but then the fight was only begun, for it was almost impossible to find anyone in the House of Lords who would introduce it there. Men argued that boys were as fit to work in mines at eight years of age as at ten. After attending a meeting of the committee considering the bill Lord Ashley wrote in his diary, "Never have I seen such a display of selfishness, frigidity to every human sentiment, such ready and happy self-delusion."

Notwithstanding, after extended discussion and after many changes, the bill passed the House of Lords. This was a great triumph for Lord Ashley. He thought that it might pave the way for his Ten Hour Act, for which he had fought so long, but the opposition proved still strong. Factory workers labored from six in the morning to eight at night. Lord Ashley's effort was to cut two hours off the end of the day and to allow two hours in the middle of the day for rest. The opposition claimed that factory profit depended upon the last hour's labor. The struggle was long and bitter, but in 1847 the Ten Hour Bill finally triumphed in the House of Commons. It was not until

1874, twenty-seven years later, that the textile workers of England really came to enjoy the ten-hour privilege.

Troubles of His Own

During all these years of unselfish labor for the welfare of others Lord Ashley had troubles of his own. His father did not like his activities in Parliament, cut him off with a pitifully small allowance, and would not even permit him to enter the family house. He was obliged to borrow money in order to live and was very soon deep in debt for the support of his large and growing family. When in 1851 his father died and he came into possession of his ancestral estate he found conditions on the estate very bad. In spite of his own heavy debts he began at once the task of improving the cottages, building schools, and making other improvements for the benefit of the tenants and employees.

Widening Interests

Constantly his interests and the scope of his labors widened. He claimed time to acquaint himself personally with conditions in London's slums and to initiate efforts to relieve the misery of the poor of that great city. He labored for the extension of the textile factory law to other industries. He led in securing a factory law for India. He championed and secured the passage of two housing reform bills. His father's death had made him an earl (the seventh Earl of Shaftesbury), and a member of the House of Lords, and in this body he was as aggressive in behalf of the public welfare as he had been in the House of Commons. He led in the movement for the support of the work of Florence Nightingale in her labors among the soldiers of the Crimean peninsula. Miss Nightingale years later declared she owed more to Shaftesbury than to anyone else. Interest in children led him to espouse the cause of the "climbing boys," the chimney sweeps of England. Investigations revealed intolerable conditions among them. Very small children were used in this work, the training of some boys beginning even before six years of age. Boys were sold into this work. Their flesh was rubbed with

strong brine to harden it. Often a boy would be suffocated in a flue or meet with some severe accident. Lord Shaftesbury in 1875 introduced a bill, which was passed, putting an end to some of the terrible abuses.

In 1843 Shaftesbury had become interested in the "Ragged-School" movement and his interest became permanent. His influence, alone, provided thousands of boys and girls with the rudiments of an education. He organized schemes for supplementing the instruction of the "Ragged Schools" with training in trades and providing means for emigration. In a speech in the House of Commons in 1848 Shaftesbury described the condition of the young people helped by these schools. "Many of them retire for the night, if they retire at all," he said, "to all manner of places—under arches of bridges and viaducts; under porticos, sheds, and carts; to sawpits, in staircases, in the open air, and some in lodging houses. Curious indeed is their mode of life. I recollect the case of a boy who during the inclement season of last winter passed the greater part of his nights in the iron roller of Regent's Park."

Strength of Character and Deep Religious Conviction

Lord Shaftesbury was not a great thinker, and his intellect could not be described as a particularly constructive one; but he was a man of great strength of character. He had certain very definite convictions and he was able to stand by those convictions in the face of bitter opposition. He was a strikingly handsome man, and his rank helped to get him a hearing. He was, moreover, a man of genuine ability and intensely honest. His religion taught him to love and to pity men but it never taught him the secret of fellowship. He died as he had lived—a rather lonely man. He softened the manners of his age and he softened the savage consequences of the industrial revolution. He was not so much a statesman as he was a prophet. The Rev. Charles H. Spurgeon said of him, "He was faithful to his Lord and Master and to his Master's work in every respect." Lord Beaconsfield said, "The name of Lord Shaftesbury will descend to posterity as one who has, in his generation, worked more than any other individual to

elevate conditions and to raise the character of his countrymen."

Lord Shaftesbury enjoyed the personal friendship of Queen Victoria and many other notable characters. He did not hesitate to give the Queen advice he knew was displeasing to her when he felt it was his duty. He fought the opium traffic for years. His influence for the improvement of working conditions was world-wide. His spirit was revealed by the fact that when a premier of England wished to bestow the Order of the Garter upon him, he declined the honor lest some might think he had worked for a reward.

Perhaps no better testimony to the work of Lord Shaftesbury can be found than the words of a poor workingman overheard on the streets of London on October 8, 1885, the day of his funeral. They were: "God Almighty knows he loved us, and we loved him. We shan't see his likes again."

Child Labor To-day

One cannot read the report of child labor conditions in Shaftesbury's time without realizing that we have traveled far in our ideas and our practice since then. The striking fact remains, however, that the question of child labor is still unsettled and disputed. Thousands of children even in the United States are working when they should be in school or on the playground, and many are working under conditions that are harmful to their health and to their moral well-being. The future of these boys and girls is in many instances being heavily handicapped or totally ruined. In other countries, particularly in the Orient, conditions are far worse.

The fight Lord Ashley waged must be carried on until boys and girls everywhere are protected from labor that puts undue strain upon their bodies or their nervous systems, which keeps them from getting an education or deprives them of a chance to play, or which places them under working conditions or in employments hurtful to their moral life. When that end is accomplished, Lord Ashley's fight will have been carried through to a successful conclusion.

For Discussion

1. How much education ought a child to have?
2. Of what value is play in the life of a child?
3. Why is child labor a bad thing for the child? for society?
4. What kinds of labor are particularly bad for children?
5. Can parents be trusted to do away with the evils of child labor?
6. Why is child-labor legislation important?
7. How much progress has been made in the child-labor situation since Lord Ashley's day?
8. How much remains to be done?
9. How can individuals help to improve conditions?

Things to Do

1. Write to the National Child Labor Committee, 215 Fourth Avenue, New York City; and to the Children's Bureau, Washington, D. C., for the latest information concerning the child-labor situation in the United States.

2. From the information thus obtained prepare a map of the United States showing the regions where conditions of child labor are worst and where they are best and make a list of the reasons in each case.

3. Look in current numbers of the *Survey*, the *Literary Digest*, and on the editorial pages of your daily papers for facts and arguments for child-labor laws.

4. Study your own community to see if any boys and girls are employed for wages when they should be in school or at play.

5. Plan and carry into effect some project for improving conditions in your community.

6. Select some foreign country such as China, India, or Portuguese West Africa. With the help of your local library and your denominational board of foreign missions study the conditions of child labor which prevail.

Where to Find More About Lord Shaftesbury

Great Books as Life's Teachers, by Newell Dwight Hillis; Fleming H. Revell Company. (Section on Shaftesbury.)

Famous English Statesmen of Queen Victoria's Reign,

by Sarah Knowles Bolton; Thomas Y. Crowell. (Section on Shaftesbury.)

Studies in Biography, by Sir Spencer Walpole; E. P. Dutton & Company.

Where to Find Out About Child Labor To-day

The Debt Eternal, by John Finley; Missionary Education Movement.

The Bitter Cry of the Children, by John Spargo; The Macmillan Company.

The Children of the Tenements, by Jacob A. Riis; Charles Scribner's Sons.

From the Cotton Field to the Cotton Mill, by Holland Thompson. (Chapter on "The Child in the Mill.")

The American Child, a periodical published by the National Child Labor Committee, 215 Fourth Avenue, New York City.

The Battle With the Slums, by Jacob Riis; The Macmillan Company.

Supplementary References for the Teacher's Use

The Meaning of Child Labor, by Raymond G. Fuller; A. C. McClurg.

Compulsory Education and Child Labor, by Forest C. Ensign; Athens Press.

Child Labor in City Streets, by Edwin N. Clopper; The Macmillan Company.

Christian Ideals in Industry, by F. Ernest Johnson and Arthur E. Holt; The Methodist Book Concern.

The Spirit of Youth and the City Streets, by Jane Addams; The Macmillan Company.

Child Labor and the Social Conscience, by Davis Wasgatt Clark.

Handbook of Child Labor Legislation, published annually by National Consumers' League.

The New World of Labor, by Sherwood Eddy; George H. Doran Company.

Lord Shaftesbury, by J. L. and Barbara Hammond; Constable & Company, London.

Life and Work of the Seventh Earl of Shaftesbury, by Edwin Hodder; Cassell & Company, London.

Lord Shaftesbury: Peer and Philanthropist, by R. E. Pengelly; National Sunday School Union, London.

Lord Shaftesbury: The Story of His Life and Work for Industrial England, by Dorothy M. Williams in "Teachers and Taught"; London, 1925.

Lord Shaftesbury's Legacy, by David Williamson; Hodder & Stoughton.

CHAPTER III

A MAN WHO HELPED GROWN PEOPLE UNDERSTAND CHILDREN

JOHANN HEINRICH PESTALOZZI

Mark 10. 13-16; Psalms. 41. 1

It is hard to realize that a century or two ago learning to read and write and figure was made so difficult that boys and girls were constantly whipped and scolded to keep them at their school tasks. One trouble was that nobody seemed to realize that a child was different from a grown-up in any way but in being smaller and weaker and more ignorant. So, instead of appealing to their interests—answering their questions and helping them to discover and to understand the things that mean much to a child—teachers frightened and bullied them into studying what they did not understand. Hence, the children who could go to school often learned to hate knowledge instead of loving it.

But there were very few schools, either good or bad, and most children grew up with little or no chance to learn even to read and write. Now that public schools are so well distributed over the United States, most young people take them as a matter of course. They forget that public schools, like automobiles, were not always here. They do not often pause to consider that there are still large areas of the world where there are no schools, and where boys and girls grow up in ignorance, without books, without knowledge, and without the opportunity to learn from the printed page what people in other parts of the world have thought and done. Schools, like automobiles, had to have their Henry Fords. One such man was Johann Heinrich Pestalozzi.

A Failure—and the Beginning of Success

On the 27th of February, 1827, there died in a little Swiss village a small, broken-down, and discouraged man

more than eighty years old. He had lived a long and in some respects an eventful life. He had tried his hand at a number of different enterprises, but everything to which he turned his attention apparently ended in failure. There was some good reason for him to be discouraged and to feel that his life had been a failure, that he had not succeeded in doing the things he had desired to do. A few school-teachers and pupils from neighboring parishes gathered with other local friends to do him honor, and his body was laid to rest in a quiet spot apart from the work and turmoil of the world.

Honors

Some years later, however, upon the occasion of the one hundredth anniversary of the birth of the man just mentioned, thousands of people gathered in their respective communities throughout the larger part of Central Europe to commemorate his life and work. Bells were rung, speeches were made, a school for poor children was dedicated in his honor, and in place of the rough-hewn slab that marked his grave there was erected by his loving friends a beautiful monument, upon which were inscribed words that, when translated, read:

Saviour of the poor, father of orphans, founder of the popular school, educator of humanity, man, Christian, citizen; all for others, nothing for himself. Peace to his ashes. To our father, Pestalozzi.

The fellow countrymen of this man, who often went threadbare and hungry, and whose enterprises always ended in apparent failure, had recognized the fact that Johann Heinrich Pestalozzi was in reality a great man, and that, although he had not succeeded in gathering many of the good things of the world for himself, he had succeeded mightily in making the world richer because he had lived in it.

Early Days

Pestalozzi was born in Zurich, in the German part of Switzerland, January 12, 1746. His ancestors were Italian Protestants who had been obliged to flee from Italy on account of religious persecution. His father was an edu-

cated man and a physician but he died while Heinrich was a small boy. Heinrich was left to the care of his mother and of a devoted family servant—Barbara—who loyally stood by the widow although the family fortunes were in a sad state.

As a youth Heinrich was of a delicate, sickly nature, but always nervous and active. He had a strong imagination and was continually getting into scrapes of one sort or another. He was sensitive and would feel deeply grieved over his troubles for the moment, but would soon forget his sorrows. When he went to school he was so awkward that even in those days his playmates called him "green." He had such perfect faith in others that he was frequently made the butt of jokes. His friends ridiculed him for his simplicity and loved him for his goodness.

New Ideas

Heinrich's grandfather was a Protestant minister. From time to time Heinrich visited this grandfather and learned some things about the Protestant churches and about the methods of conducting church work. His grandfather kept a list of all the people in the parish, with the special needs of each one recorded, so that when he called at a parishioner's home or dealt with some particular person he might always have the facts before him.

The town where he labored was a factory town, and it was there for the first time that Heinrich saw the sharp contrast between wealth and poverty. He also got a glimpse of the evils of child labor, and his heart was stirred to pity for the poor little children forced to work beyond their strength and deprived of an opportunity to secure an education. Heinrich's observations were such as to lead him to the conclusion that things were not altogether right with his beloved country. A yearning for liberty and for reformation began to stir in his breast.

Modest but Brave

With his associates Heinrich was so mild that they often supposed that he lacked courage. On one definite occasion, however, he demonstrated that he was no coward. In 1755 the place was shaken by an earthquake. The teacher

and all the pupils raced madly out of the schoolroom. After the earthquake was over, the question of who should return for the hats and wraps came up, and Heinrich was the only one who had the courage to return to the building.

While still a youth he once more demonstrated his courage. He became aware that certain selfish politicians in the community were doing evil and, with no thought for the danger in which it might place him, he boldly exposed their delinquencies.

Entering and Leaving the Ministry

Possibly it was the example of his grandfather and possibly a desire to help other people, but at any rate young Pestalozzi decided to enter the Christian ministry. His first efforts, however, were not altogether successful. He found that he could not even get through the Lord's Prayer before his congregation without error, so he decided that he was not cut out for the ministry. In its place he turned to the study of law.

The Influence of Rousseau

In the year 1764 occurred an event that was destined to have an influence upon the future of Pestalozzi. There came into his hand at that time a book of Rousseau. The ideas about education which it contained seemed revolutionary. In those days education consisted chiefly in learning to recite definitions and other memorized passages from books. Rousseau contended that facts and realities were more important for education than were definitions and empty sounds. It was Rousseau who first turned the thoughts of Pestalozzi to the field of education, to which he was destined to make such a large contribution. Rousseau led him to question the methods of education then in practice.

At Neuhof

About this time a friend of Pestalozzi died. Upon his deathbed he advised Pestalozzi never to embark upon any operation that might become dangerous to his peace of mind. He insisted that Pestalozzi was so simple-minded

and of such a tender disposition that he should select a quiet and peaceful occupation. Partly as a result of this counsel Pestalozzi decided to become a farmer. He borrowed money and purchased a hundred acres of land, on which he planned to raise madder, naming the place Neuhof, or New Farm.

In Love

Another important event occurred in the life of Pestalozzi at this time. He fell deeply in love with a beautiful young lady whose parents strongly opposed the friendship. His letter of proposal to her was a curious one. It was so characteristic of Pestalozzi, however, that we record here some extracts from it:

My failings, which appear to me the most important in relation to the future, are providence, want of caution, and want of that presence of mind which is necessary to meet unexpected changes in my future prospects. I hope, by continued exertions, to overcome them but know that I possess them still to a degree that does not allow me to conceal them from the maiden I love. They are faults, my dear, which deserve your fullest consideration. I possess yet other failings, which may be chiefly attributed to my irritability of temper and oversensitiveness. . . . I also enter into plans and schemes with such fervor as to exceed proper limits, and my general sympathy is such that I feel unhappy in the misery of my fatherland and friends. . . . My wife shall be the confidante of my heart, the partner of all my most secret counsel. A great and holy simplicity shall reign in my house. One thing more: my life will not pass without great and important undertakings. I shall never refrain from speaking when the good of my country demands it. My whole heart belongs to it, and I shall risk everything to mitigate the need and misery of my countrymen.

Apparently this letter did not check the ardor of the attachment, for in 1769 these devoted young persons were married and started out upon a partnership destined to last nearly half a century.

An Industrial School

The towns round about Pestalozzi's home had already become industrialized, and great poverty prevailed. The government built poorhouses but otherwise took little or no

account of conditions. Pestalozzi became convinced that the prevention of poverty was better than the building of almshouses, and that appropriate education of the rising generation was the fundamental problem. Although he was still in financial straits he offered to convert his farm into an industrial school. His idea was that industrial training for boys and girls would enable them to support themselves and would keep them out of the poorhouse. In 1775, accordingly, there was organized on Pestalozzi's farm the first industrial school perhaps ever established. It was the forerunner of modern industrial education.

For his pupils Pestalozzi enrolled boys and girls from the very worst homes in the entire region. Naturally they did not quickly develop into efficient workers, and it was not long before Pestalozzi was involved in still greater financial difficulties. Fortunately his wife possessed a little property and she came to his rescue. Even her help, however, was not sufficient to stem the tide of calamity, and in 1780 the school had to be abandoned.

Cast Down but Not Despondent

Up to this period in his life Pestalozzi had tried the ministry, the law, farming, and conducting an industrial school. Each of his enterprises had ended in failure. Although he was left poor and alone, as well as discouraged, he still possessed his ideals, and his desire to check misery at its source was as strong as ever. He recognized his own weaknesses and he also appreciated his strong points. He described himself in these terms: "I was always deceived where nobody was; and where all were deceived, there I saw light."

Pestalozzi had already come to think of himself and his possessions as a trust given to him by God, to be used for the welfare of the world. Although thwarted at the moment he refused to give up in despair.

Writing at Neuhof

The sickness of his wife kept him at Neuhof, and for the next eighteen years his chief work was writing articles and books through which he endeavored to extend his ideals. His best-known production is a book entitled

Leonard and Gertrude, which undertakes to present his ideas upon education in popular story form. In fact, it was so well received that the government conferred a gold medal upon him because of it. The irony of the situation appears in the fact that he was obliged to sell the medal to buy bread for himself and his family. He was so poor he could not even buy the paper on which to write, so that his most famous book was written upon leaves torn from an old notebook. When he wished to make changes or alterations in the manuscript he pasted small pieces of paper to it, so that the final product was a curious-looking affair.

Poor but Generous

Pestalozzi's financial condition forced him once more to borrow money, but this did not limit his generous spirit. On one occasion when he was in very great need he borrowed one hundred dollars, but on his way home he met a peasant whose house had just been destroyed by fire and, although he did not so much as know the man's name, he gave him the entire amount. When he arrived home he explained the matter to his wife, perfectly confident that he had done the thing which ought to have been done under the circumstances.

Individual Education

A son—Jacob—was born in 1770, and Pestalozzi took great delight in teaching him. He would take the child out into the fields or along the river bank and, by carefully studying his remarks and questions, try to discover the interests that lay in the youthful mind. This was always the secret of Pestalozzi's educational process. He did not try to fit the child into a ready-made educational program but, rather, tried to adapt educational motives and materials to the needs and interests of the child. These needs and interests he was always trying to discover through observation of children themselves.

As Pestalozzi watched the political changes in his own country and also in France he came to see very clearly that practical and permanent reform would be brought about not merely by political revolution nor by improvement of

environmental conditions but, rather, through the education of the individual.

Conducting an Orphanage

About this time French troops invaded Switzerland and left many orphans behind them. Pestalozzi offered his service and finally left Neuhof, going to Stantz to care for these orphans. Children flocked to his institution in considerable numbers, and Pestalozzi did everything for and with them. He lived with the children, fed them, taught them, and cared for them when they were sick. He was the first to rise in the morning, and the last to go to bed at night. His idea was to give his school the character of a family. It was said of him that he talked little about complicated questions of morality or religion but never missed an opportunity to excite a religious emotion or encourage a moral action. He had no apparatus and he used no books. There was little system or order, and there were no lessons to commit to memory. There was, however, always something to be investigated. The pupils did not gain a large amount of knowledge, but their love of knowledge and their power to acquire it grew amazingly. Pestalozzi was the only teacher of his eighty pupils. He noted their interests carefully, and when he discovered that they were absorbed in any topic he would continue along that particular line possibly for hours.

Even here at Stantz, however, Pestalozzi had his problems. Some of his children had been used as beggars and, instead of being grateful for Pestalozzi's services, relatives of some of the children insisted that they ought to receive pay for the children who attended his school, since that attendance cut down their income from begging.

Definite Progress

Pestalozzi's method of work was apparently so informal, and his procedure so unorganized, that one might have thought little progress would be made. Six months of his training was sufficient, however, practically to transform his pupils. As one looked back to consider what the children were when they entered his school and what they had

become under his training, the progress seemed most remarkable.

Calamity Comes

Once more calamity came upon Pestalozzi, for in 1799 the French army returned and took possession of the very convent he was using for an orphanage. The school was broken up. Amid sobs and tears Pestalozzi, after having spent all the money he had available to buy clothes for them, bade farewell to his pupils.

Pestalozzi's health had been injured by his strenuous work, so that he was obliged to rest for a time. Then he obtained a subordinate position in a school at Burgdorf. The headmaster of the school soon became jealous, and Pestalozzi was dismissed. Not long afterward he got another position as teacher of very small children. He used the phonetic method in teaching reading and devised other improved methods for other subjects. Here he began to gain recognition and was able to establish a school of his own in the town castle. People came from considerable distances to visit this school; but before long Pestalozzi was driven from the castle, and his school broken up.

Winning Recognition

From Burgdorf he went to Yverdon, where he continued his work and where his reputation steadily grew. His methods were extremely democratic. Pupil and teacher were on a common footing. So far as possible, the teachers whom he began to gather about him lived with the pupils and shared all their experiences. He never refused admission to a poor pupil because of his poverty. Poor and rich were treated alike. He recognized the importance of physical education, bathing, exercises, and early rising, and he made much of group singing. His work included religious and moral instruction and training, and his school was especially noted for its success in teaching mathematics. So radical and at the same time simple were his methods that he attracted the attention of the king of Prussia, the king of Holland, and the Czar of Russia.

Pupils came to him from Germany, England, France,

Sweden, and other countries. His school became a sort of training school for teachers, and the groups he gathered about him went out to revolutionize the educational methods in the schools of Central Europe.

A Final Catastrophe

Pestalozzi's school had gained such a reputation that one could hardly believe that it would come to grief; but Pestalozzi was a better teacher than an administrator, and in 1825, after serious trouble caused by one in whom he had placed too much confidence, his famous school was closed.

"It seemed to me," he said, "as if the closing of the institution were the closing of my life." It is hard to realize what a heartbreaking calamity this was to Pestalozzi. He was now an old man, and there was nothing left for him to do but to return to Neuhof, where he continued his writing. He lost none of his interest in education; but two years later—February 27, 1827—he died and was buried close to the farm where he had spent so many years.

Just a short time before his death he read an essay before a teachers' convention on "the simplest way to educate a child from the cradle to six years of age."

The Man and His Work

Pestalozzi was a small, slender man. He was very absentminded and careless of his personal appearance. He had a quick temper but he was deeply humble and most unselfish. In self-denial and practical kindness and good deeds he has rarely been exceeded. His conversation was always animated and he was possessed with a profound reverence for childhood. He never got away from the conviction that genuine education consisted in the development of all of the abilities of an individual rather than in the mastering of formal statements. His work revolutionized the educational methods of Central Europe and left a profound impression upon education in the United States. He was in a very real sense the father of modern education.

For Discussion

1. What new ideas did Pestalozzi have about education?
2. In what way did his work affect Europe? the United States?
3. Why is it more important for pupils to learn how to think than to master definitions?
4. Would you like to live in a community without schools? Why not?
5. Why is education particularly important in a democracy?
6. Who pays for our public schools?
7. Why is education a concern of the state?
8. What can we do to improve the public schools in our own community?
9. Where are boys and girls growing up to-day without schools?
10. What can we do to help extend opportunities for education throughout the world?

Things to Do

1. From the public library or from some home where the grandparents or great-grandparents have kept their old schoolbooks, secure the loan of arithmetics, spelling books, grammars, and geographies used long ago. How are they different from those you have studied? From which could you learn more? more easily? Why?
2. Write the United States Commissioner of Education, Washington, D. C., for the latest report on education in the United States. Find out from that report what some of the chief problems of public education are.
3. Find out how much your own community spends for schools, who pays the bills, and who is responsible for spending the money.
4. From the figures given in the latest United States census make a map showing where illiteracy is greatest.
5. Study the public-school system and the problem of illiteracy in New Zealand; in India.

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How Gertrude Teaches Her Children, by Johann

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Pestalozzi and Elementary Education, Compayré; Thomas Y. Crowell.

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Pestalozzi and the Foundation of the Modern Elementary School, by A. Pinloche; Charles Scribner's Sons.

Emmy Lou, by George Madden Martin; Grosset & Dunlap.

Little Aliens, by Myra Kelly; Charles Scribner's Sons.

A School Master of the Great City, by Angelo Patri; The Macmillan Company.

Then and Now in Education, Caldwell-Curtis; World Book Company.

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Supplementary References for the Teacher's Use

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An Experiment With a Project Curriculum, Collings; The Macmillan Company.

Children's Rights, by K. D. Wiggin and N. A. Smith; Houghton Mifflin Company.

Country Life and the Country School, by Mabel Carney; Rowe, Peterson & Company.

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CHAPTER IV

SUNDAY SCHOOLS IN THE WILDERNESS

STEPHEN A. PAXSON

Isa. 35. 1-4; 55. 1-5

A CENTURY ago the United States was in a very real sense "still in the making." Most of the population was to be found along the Atlantic seaboard, although pioneers were pushing westward, and settlers were beginning to occupy what is now the great and well-settled Mississippi Valley. Chicago was at the time a mud hamlet, having not yet attained to the dignity of a village, and most of Illinois was either an untouched prairie or a wilderness. The population of the whole country was then about what the population of New York State is now. The typical American of the period was the pioneer, ever crowding westward and establishing himself in the wilderness, there to build a crude hut and provide food with gun and hoe. There were plenty of hardships, and both the pioneer and his family were cut off from many of the advantages of older communities.

Sunday Schools for the Mississippi Valley

In the year 1834, in the city of Philadelphia, at the annual meeting of the American Sunday School Union, much emphasis was laid upon the fact that many of these newer pioneer settlements were without church or Sunday-school privileges. Before the meeting adjourned the following resolution was passed: "That the Union, in reliance upon divine aid, will, within two years, establish a Sunday school in every destitute place where it is practicable throughout the Valley of the Mississippi."

The persons who voted for that resolution little realized how great a task they were undertaking or that many years would be required to carry it out. However, within a few years, numerous schools had been organized in Illinois and

other States of the Central West. One such school was at Winchester, Illinois. It was a weak little Sunday school, so small that the superintendent appealed to the pupils, each to bring a new pupil. The appeal made a great impression upon a curly-headed little girl named Mary Paxson. She tried all week long to get a new pupil, but to no avail. Sunday morning came, and she still had no one to accompany her to Sunday school.

Mary Gets a New Pupil

It was then that a bright idea struck her. She turned to her father and said:

"Father, you will have to go to Sunday school with me to-day. The teacher told me to bring a new pupil. I have tried all the week and found no one. Now I will have to take you."

The idea amused the father, for while he loved his little girl he was far from being a religious man. He little dreamed that as a result of that morning's invitation from his small daughter his name would become known all over the United States and be long remembered because of his success in religious work.

To please Mary, Stephen Paxson put on his hat and walked down the street to the building where the Sunday school was to be held. When he reached the door he started to bid her good-by and to let her go into the building alone.

"But," said Mary, "I must have a new pupil," and no excuses from her father would satisfy her.

Yielding to her entreaties, he entered the building. Those present were very much surprised to see Mr. Paxson at Sunday school. He tried to make himself inconspicuous, but the superintendent soon asked him to teach a class of boys who were at the moment without a teacher. It was a daring undertaking for Stephen Paxson. He had no idea what was done in a Sunday-school class and he was dependent on the instructions which the boys gave him. The work consisted chiefly in the memorization of Scripture. For each group of verses learned the pupils received little cards, which the teacher was supposed to give out. All this was very confusing to Mr. Paxson, but with the

help of the boys he managed to get through the morning hour.

Having been introduced to Sunday school, Mr. Paxson returned the following Sunday and from that time forth, for four consecutive years, he was a faithful attendant at this little Sunday school, never missing a Sunday. Soon after he began to attend he was converted, quickly discarded some of his old habits, and took on new ones.

The Early History of Stephen Paxson

To understand just what this meant we must go back a little to review the early history of Stephen Paxson. He was born November 3, 1808, in New Lisbon, Ohio. Stephen's grandmother was a member of the Quaker Church, and in his childhood days he attended church services with her. The quiet of the Quaker meeting made a deep impression upon him. One sentence, often repeated in the Quaker service, had stuck in his memory: "Obey the spirit within and be at peace with God." Despite this early religious experience Stephen Paxson soon got away from church influences.

A Sad Experience

He entered the home of Mr. Fagan, a farmer, on condition that he was to be sent to school for three months each year. He was eager to get an education, so, barefoot, he ran after the cows over briary hills and shared in the other work of the farm, looking eagerly forward to the days when school would begin.

Little did he realize the sad experience he was to have on that long-anticipated first day of school. He had an impediment in his speech and when he finally appeared in the schoolroom he was in such a state of nervous strain that he could not give his name or age or any other useful information about himself. The children laughed, and the teacher told the boy to go home. He sent a note telling the man to whom Stephen was bound out that he should teach him to talk before sending him to school. Thus Stephen's school work came to an end before it had begun. He had not so much as a picture book for company but he

loved to roam over the fields and through the woods and to make friends with birds and animals.

Further Trouble

As if this serious impediment were not enough, he was soon attacked by a painful disease of the leg. This made him a helpless cripple for a long time and left him lame for life. Deprived of a mother's love and among strangers, Stephen was very lonely; but Mrs. Fagan took pity upon him and read him the only book she happened to have at hand which she thought would interest him. It was the story of a Quaker preacher who went about working among the poor, caring little or nothing for worldly gain. Part of this was written in crude verse. It made such an impression upon Stephen's young mind that he remembered parts of it throughout his life and could always repeat long sections from it. Ignorant and lame and still suffering terribly, Stephen determined that if he ever did walk he would travel all over the world and try to help other people.

Learning to Make Hats and to Read

Since the lameness made him of little use on the farm, Stephen was apprenticed to learn the trade of a hatter. In the hat shop he became the butt of ridicule and soon was known as "Stuttering Stephen." In spite of such difficulties Stephen made progress. By asking his companions the names of letters he saw on signboards he finally became able to decipher every sign in town. He also picked up castaway newspapers and, by asking questions, became able to read slowly and inaccurately. From traveling salesmen he learned many a song and interesting story he never forgot. He particularly liked the songs, for while he could not talk very well he could sing.

Starting Out to See the World

Having learned the trade of a hatter, Stephen got a stout cane and started out to see the world. He walked to the Ohio River and, with seventeen cents in his pocket, engaged to work his passage down the river. The people whom Stephen Paxson met were attracted to him because

of his genial nature and his love of music. He would stop at a hatter's shop until he had earned money for his empty purse and then he would pass on to some new scene. At twenty-one he found himself in Tennessee. He was tall, well proportioned, and had unusually fine black eyes, black hair, and a dark complexion.

Winning a Wife

One day in his Tennessee travels he came to the bank of a stream. The man who ran the ferry across the river was off duty, but on the opposite side sat an attractive girl in a small boat. He beckoned to her and then suggested that she row him across the river. She agreed. He gallantly attempted to take the oars but he had never had any experience in handling a boat, so began to go down stream rapidly. The young woman was obliged to rescue them from peril. Stephen Paxson was so impressed with the appearance of the girl that he determined to win her for his wife, and on October 18, 1830, they were married and went at once to live in Virginia. It was while they were in Virginia that Mary was born.

At Winchester

In 1838 Mr. Paxson moved with his family to Winchester, Illinois, where he set himself up in the trade of a hatter. He was fond of pleasure and although he was lame he was a very good dancer. So fond was he of dancing that he employed a fiddler at a yearly salary to be able to supply him with music at any time. He never attended church and never paid any attention to religious observances up to the eventful morning that the plea of the Sunday-school superintendent led Mary to invite him to accompany her to Sunday school.

Growing Enthusiasm

After becoming interested in Sunday-school work himself, Stephen Paxson found his enthusiasm for it growing. He formed the habit of hiring a conveyance on Sunday afternoons, after he had attended his own Sunday school, and going out into the country to help organize Sunday

schools in the schoolhouses round about Winchester. He never seemed to tire of this voluntary work and soon discovered that he was more successful in arousing enthusiasm in others than he was in teaching a Sunday-school class.

For a long time Paxson carried on this work without pay, using Sundays and such other time as he could claim from his regular work, but in 1848 he obtained a commission from the American Sunday School Union and became one of their regular missionaries. His salary was one dollar a day for every day he worked. Since that remuneration was hardly sufficient to support his family, he moved to the country. All the money he had saved had been lost in consequence of his generosity in going security for friends. He therefore bade farewell to his fine home in Winchester, and in a large covered wagon the family drove into the wilderness and there built a log cabin out of trees cut from the forest. The first days in this cabin were days of terror, for owls hooted upon the roof and wolves barked furiously outside.

On a Long Trail

With the family established in the wilderness Stephen Paxson started out with a horse and carriage to visit the solitary schoolhouses in woods and on prairies. His plan was to visit a community where there was no Sunday school, to invite the people together to hold a meeting for the purpose of organizing one, to address them, and then to instruct them in the best methods of work. He also provided them with necessary books and papers. He little realized how many years he was to give to this strenuous work but he never seemed to tire of his task even though at times he became very weary in body. He enjoyed meeting people and he had thousands of interesting experiences which he could always tell effectively in his speeches. It was his method to arrive early at a place of meeting and light up the log schoolhouse with a tallow candle, so that there would be light when the people arrived on horseback or in wagons. He loved to sing:

"I'm a pilgrim and I'm a stranger;
I can tarry, I can tarry but a night,"

and people would listen to his singing as long as his strength would hold out.

He would stop to talk with the children he met by the way and then he would relate his experience. On one occasion he paused to talk to a boy and inquired his age.

The boy answered, "Fourteen."

He then said, "Do you know who died to save sinners?"

The boy responded promptly, "Nobody has died for sinners in our neighborhood; leastways, if anybody has, I never hearn tell of it."

Long Absences From Home

Sometimes he would be away from home several weeks, sometimes months. Then he would come back and spend busy days making reports, writing letters, ordering supplies, building fences, and doing other necessary work. Young friends from neighboring communities would sometimes go to visit him in the evenings and help him burn brush and logs in order that the land might be cleared. With the hillside all aglow with great fires the voice of the missionary could be heard leading in song.

After some days of such work as this at home Mr. Paxson would start once more upon his journeys, which seemed never to end. There were no telephones and few post offices in those days, so while he was away from home, he had no method of communication with his family; but no matter how long his return was delayed, Mrs. Paxson seemed always to be able to predict the particular time of his coming, and the children could generally depend on her prophecy in this particular.

On one occasion he attended a Fourth of July celebration. There someone recognized him and asked him to speak. He talked Sunday school and, when the meeting was over, took down the names of schoolhouses where no Sunday school existed. They included such names as Cracker Bend, Mosquito Creek, Big Muddy, Hoosier Prairie, Loafer Grove, Stringtown, and Buckhorn. There were thirty schoolhouses in the list. Within a few weeks he had organized Sunday schools in each one of them, all as a result of this entirely unpremeditated speech on the Fourth of July.

Giving Up Tobacco

One of the habits Stephen Paxson had acquired was that of using tobacco. After becoming a Sunday-school missionary he was ashamed to use tobacco yet he did not feel like giving it up. He therefore cut the tobacco into small pieces and slipped the pieces into his mouth when he thought no one was looking. One evening when a boy in his congregation asked him for a "chaw of tobacker," he resolved never to touch the weed again, and he never did.

A Persistent Worker

The following story, told in his own words, illustrates his persistence and also how well he became known throughout the Mississippi Valley:

In a log schoolhouse on the banks of the Grand Chariton, in Missouri, after I had finished making a speech in favor of establishing a Sunday school, a plainly dressed farmer arose and said he would like to make a few remarks. I said, "Speak on, sir."

He said to the audience, pointing across the room at me: "I've seen that chap before. I used to live in Macoupin County, Illinois, and that man came there to start a school. I told my wife that when Sunday schools came around, game got scarce, and that I would not go to his school or let any of my folks go. It was not long before a railroad came along, so I sold out my farm for a good price and moved to Pike County. I hadn't been there more than six months before that same chap came to start a Sunday school.

"I said to my wife, 'That Sunday-school fellow is about; so I guess we'd better move to Missouri.' Land was cheaper in Missouri, so I came and bought me a farm and went back for my family. I told them Missouri was a fine State, game plenty, and, better than all, no Sunday school there.

"Day before yesterday I heard that there was to be a Sunday-school lecture at the schoolhouse by some stranger. Says I to my wife, 'I wonder if it can be possible that it is that Illinoisan!' I came here myself on purpose to see, and, neighbors, *it's the very same chap!*

"Now, if what he says about Sunday school is true, it's a better thing than I thought. If he has learned so much in Sunday school, I can learn a little, so I've just concluded to come to Sunday school and to bring my seven boys."

Putting his hand in his pocket, he pulled out a dollar and, coming to the stand where I was, laid it down, saying, "That'll help buy a library. For, neighbors," he added, "if I should

go to Oregon or California I'd expect to see that chap there in less than a year."

Someone in the audience spoke up, "You are treed."

"Yes," he said, "I *am* treed at last. Now I am going to see this thing through. If there is any good in Sunday schools, I am going to know it."

"Robert Raikes"

As Paxson's work went on his horse grew old. He did not have money to buy a new horse and he was in great perplexity as to what to do. On invitation from the pastor he visited Pittsfield, Massachusetts, and at the conclusion of his remarks an offering was taken up. The pastor proposed that this offering should be used to purchase a missionary horse. A small bay horse, with one white hind foot and white face, was selected. He had a compact, round body, clean limbs, small bones, heavy muscle, and fine eyes. He was a wise horse, very gentle and kind. The family gathered about in great excitement as father rode home on this new animal. A name had to be selected, and "Robert Raikes" was chosen as the most appropriate name a Sunday-school horse could have, although in common usage he was usually known as "Bob."

That Sunday-school horse became as well known over the United States as did its owner. He shared in many amusing and some dangerous exploits. He helped to organize more Sunday schools than any other horse that ever lived, and in doing so traveled a distance as great as three times around the world. He became known to children throughout the United States as "dear old Bob." He carried thousands of books and papers into communities where no religious literature had ever been. Twenty-five years Bob shared in Sunday-school work. When he finally died, his departure was recorded in the newspapers and in the religious press all over the United States.

Some Results

We cannot follow Stephen Paxson through his many missionary journeys, which were more numerous and longer than the apostle Paul's, but we can tell a little bit about the results of his work. Many years later when he

ceased to labor he had to his credit the organization of one thousand three hundred and fourteen Sunday schools in communities where no Sunday school had existed before. Into these Sunday schools had been gathered thousands and thousands of teachers and pupils. Many of these Sunday schools later developed into churches, and thousands of boys and girls who first heard the gospel in the Sunday schools he organized went out to live Christian lives, and many of them entered definite Christian work. He lived to see boys whom he had brought into Sunday schools, preachers, governors of States, and high officials in business organizations, and girls become teachers, religious workers, and missionaries in Persia, India, and other lands.

Dwight L. Moody described Stephen Paxson as the greatest home missionary America ever produced. He was in a very real sense one of the makers of the great Mississippi Valley and a forerunner of the churches' work with boys and girls. He became known all over the United States as "the children's preacher" and "the apostle to the children," and with great humility he labored earnestly to be worthy of these titles.

Later Days

In 1868, after he had become too old to organize more schools, he moved to Saint Louis, where his job was to send out Sunday-school supplies to the very schools he had organized years before. Many of these orders came from persons who remembered him well and who gave him little bits of news concerning themselves and their families and the progress of the work. Under those conditions the business of selling Sunday-school literature became a very personal matter for Mr. Paxson.

Almost up to the last Stephen Paxson remained at his task; but for three months before his death he was an invalid, carrying on only such work as could be handled from his home. When at last he died, tears of regret were shed by many, and the children in the Sunday schools of the United States and Canada gave their offerings of love so that there might be chiseled in stone a monument that would rest over his grave commemorating

the life and work of Stephen Paxson, "the apostle to the children."

Modern Religious Education

Stephen Paxson believed in children and he believed in Sunday schools. He knew that the things which were built into the life of a child would find expression years later in the social order of which that child would form a part. He was eager to carry the Christian message and opportunities for Christian training to the neglected communities in the Mississippi Valley, because, in his imagination, he saw his work bearing fruit both in the lives of the boys and girls whom he reached and in the new civilization he knew would be built there.

Since the days of Stephen Paxson the church has come to see more clearly than ever that he was right. The Sunday school has become the church school, with an educational program extending throughout the week. Improved literature has been prepared in ever-increasing quantities, and much attention has been given to the employment of trained and skilled teachers and workers. Jesus was primarily a Teacher, and we are beginning to see that the business of the church is to teach. Even our church architecture has been greatly altered by the new idea that, after all, the church is primarily an agency for Christian nurture, and that the ultimate success of its program will be determined by what it is able to do for and with the rising generation.

Among those who have helped to bring in the new day we must ever recognize the name of Stephen Paxson, who was won to a life of service in a little frontier Sunday school and who in turn went out to establish other schools in places still more neglected.

For Discussion

1. Would you like to live in a community without a Sunday school? Give reasons.
2. What does the Sunday school do that the public school does not do?
3. In what ways did the Sunday schools of Stephen Paxson's time differ from the best schools of the present day?

4. How do you account for the fact that the term "church school" is now often used where "Sunday school" was used before?

5. What is a daily vacation school of religion, and what does it do?

6. What do you understand by the term "week-day religious instruction"? Why is so much said about it in newspapers and magazines to-day?

7. Is it fair to say that the most important business of the church is to teach the rising generation? Give reasons.

8. Do you think that Stephen Paxson would ever have been converted and become a great Christian worker if he had not had the influence of his Quaker grandmother and other religious impressions upon his life while he was still a child?

9. What do you imagine would have been the result, so far as Stephen Paxson was concerned, had that board of directors meeting never been held in Philadelphia in 1834? How do you account for the success of Stephen Paxson with so little preparation for his work? Is any more preparation needed now?

10. What can you do to make your church school better?

Things to Do

1. Find out, if you can, how many boys and girls of school age are enrolled in Protestant Sunday schools and also how many attend each Sunday. Get the total number of boys and girls of school age from the latest United States census. After making allowance for enrollment in Roman Catholic churches and in synagogues determine how many boys and girls and young people are not enrolled in any school for religious instruction.

2. By a similar method find out how many boys and girls in your own community or in the outlying country are not in Sunday school.

3. See if you can work out a plan for bringing some of these boys and girls into your Sunday school.

4. From your teacher or your pastor get the name of some worker in rural Sunday schools and write him, asking for ways in which your class can help his work.

5. Organize your class into committees to get as many members of the school as possible to save their story papers, to be responsible for collecting these and also those which are not given out or are left in the church, and to do them up in parcels each week or once a month and mail them to some school whose address you can get from The Department of Surplus Materials, World's Sunday School Association, 216 Metropolitan Tower, New York City.

Where to Find More About Stephen Paxson

A Fruitful Life, by B. Paxson Drury; American Sunday School Union.

The Sunday School Movement and the American Sunday School Union, by Edwin W. Rice; American Sunday School Union.

Where to Find Out About Modern Religious Education

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The Hall of Doors, by Louise S. Hasbrouck; Young Women's Christian Association Press.

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Supplementary References for the Teacher's Use

The Child and America's Future, by Jay S. Stowell; Missionary Education Movement.

The Vacation Religious Day School, by H. S. Stafford; The Methodist Book Concern.

The Week-Day Church School, by H. F. Cope; George H. Doran Company.

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CHAPTER V

BLAZING A NEW TRAIL IN EDUCATION

MARY LYON

Joel 2. 28-29; Mark 14. 3-9

IN Hampshire County, among the hills of western Massachusetts, is the little town of Buckland. As the road swerves about the shoulder of a hill, the traveler suddenly comes upon a modest sign with a pointer, which reads "To the Birthplace of Mary Lyon." A journey off the path takes one, not to a mansion, nor even to a modest farmhouse, but, rather, to a hole in the ground; for all that is left of the birthplace of Mary Lyon is the foundation of the house. A bronze tablet set in a stone marks the spot, but the real monument to the remarkable life of Mary Lyon is not engraved on a bronze tablet; it is the lives of thousands of girls who came under her influence and the great institution she founded with the purpose of giving to the education of women something of the dignity and permanence that had previously been accorded to the education of men.

A Product of the Out-of-Doors

Mary Lyon was distinctly a product of the out-of-doors. She used to speak in fondest terms of the "wild, romantic little farm" on which she was born February 28, 1797. She loved the birds, the hills, and the stones, and in all the growing things she found a keen delight. Her nature was from the first an exuberant one. She was never a pessimist but, rather, a resourceful optimist, always going out to break new trails into the unknown. Perhaps this resourcefulness was partly a product of that early farm experience. She was the fifth of seven children. Her father died when she was six years old. The mother had little money, and the strictest economy in all matters of domestic procedure was the accepted order of the day.

The Lyons kept sheep to provide wool, and from that wool the garments of the various members of the family were made. Their sugar was the maple sugar extracted in sap from the maple trees growing on the place. Spinning, weaving, and a multitude of household activities were the routine procedure of Mary Lyon's early years.

A Rapid Talker and Learner

People liked to hear Mary Lyon talk even when she was a child. She talked with extreme rapidity, a habit she kept up throughout her life. Her speech was always in a sort of a headlong fashion, words tumbling out of her mouth so swiftly that at times one could hardly tell what she was saying. The rapidity with which she talked was paralleled by the speed with which she acquired knowledge. She seemed to soak up information like a sponge.

Early School Days

At about six years of age Mary entered a school a mile from her home. Her short legs could carry her that far quite easily; but schools in those days were not always dependable institutions and before very long the school moved two miles away. After that, Mary's schooling was irregular, for the distance was a little too great for her to cover unaided. At the time there were few books in her home or, in fact, in the community, and the number of newspapers was still smaller. News passed from mouth to mouth. Nevertheless it did not take her very long to exhaust the possibilities of the school she was permitted to attend. The problem of Mary's teachers was to keep her busy, for the tasks that seemed difficult for ordinary pupils were extremely simple for her. She mastered an entire subject very quickly, and then the teachers had nothing left for her to do. One of her instructors conceived the brilliant idea of setting her to work at a Latin grammar, thinking she would be employed for some months at least. Mary took the book home and in four days had mastered the entire volume. This mastery she demonstrated in one of the most remarkable recitations of her life, going through all the conjugations and reciting the various rules almost without error.

The Education of Women

Mary Lyon soon came up against the problem of getting a higher education. It was agreed for the most part that the place of women was exclusively in the home, and that the need for higher education was not a pressing one. In fact, there were many to oppose the idea very vigorously. Harvard College had been established for the purpose of educating ministers, and out of that had grown a movement for the higher education of men. Nothing of the sort had happened in the case of women. The argument was: "When girls become scholars, who is to make the puddings and pies?"

Several academies and seminaries for women had been established; but these were operated upon a strictly business basis, and often their work was of a very low grade. A man would start a seminary for women just as he would open a grocery store or a hardware store—because of the financial returns to be secured from it.

Teaching School and Going to School

As soon as Mary was old enough she began to teach school. For this work she received the sum of seventy-five cents a week. After some experiences in teaching she entered an academy that had been founded at Ashfield, Massachusetts, in 1817. When this crude, awkward country girl, dressed in homespun, appeared in the school, the pupils laughed; but their laughing did not last long when they discovered that in intellect she was superior to anyone in the school. Her physical and mental energy was amazing. It was here that she performed her remarkable feat of mastering the entire grammar in four days. Then, too, Mary was such a delightful, happy, good-natured person that very soon everyone came to love her. She has been described as a breezy schoolgirl with sparkling eyes, clear skin, a wealth of short curls, a kindly voice, and a mind that never seemed to tire.

At times she was known to keep busy for twenty hours out of the twenty-four. She had worked hard to save her money to go to school and she wanted to make the most of it. The first term she paid her board with two coverlets

spun, dyed, and woven by herself. When she was about to leave the school on account of the exhaustion of her funds, the authorities voted her free tuition. She was taken into the home of Thomas White. It was the first time that Mary had ever been in a home where attention was given to manners and the other niceties of conduct. Here her manners greatly improved under the influence of culture and good breeding. She became greatly attached to Amanda White, who was a daughter in the home. With Amanda she later went to Byfield Academy, taught by the Rev. Joseph Emerson.

Two Great Experiences

As a young woman Mary had a striking religious experience. It came to her one day as she was returning to her home from church through the fields, bringing with it a wonderful new sense of the nearness of God. Following that, her religious nature expanded greatly. Soon after she had another intense experience, for she fell deeply in love. Marriage, however, did not appeal to her, and she finally postponed the matter of love until she could get an education. She felt sure that she had a call to go further along the path she had already begun to follow.

More Teaching

In her first school Mary was not altogether successful, for discipline bothered her not a little. She always laughed too easily and could see the humorous side of all sorts of situations. With more experience, however, she controlled this trait. She stood for high ideals in conduct, for sincerity, and for modesty in deportment. From her, students caught an enthusiasm for goodness but that goodness was not a superficial thing. She insisted that they should be absolutely sincere in their actions.

"Don't give money to a cause," she would say, "if you don't want to. If you prefer to spend it on yourself, do it; but if a spark of benevolence exists in your breast, then kindle it into a flame. We do not want artificial fire."

Despite heavy duties in the various schools in which she taught Miss Lyon found time to go out of her way to do numerous kindly acts. For example she discovered work-

ing in the kitchen a woman who could not read or write and took her into her room and spent numerous periods of time teaching her.

A Growing Idea

All this time Miss Lyon was becoming more and more deeply impressed with the fact that women were not having a fair chance at higher education. As she studied the situation she became thoroughly convinced that the education of women must be taken out of the realm of business and put upon the same firm foundation as that for men. She began to picture in her own mind a time when schools for women would be no longer a mercantile enterprise but would be founded upon public philanthropy. This would give them continuity and pave the way for a sounder type of scholarship.

Out of her broad experience she began to create in her imagination an ideal school. It must be a school that received only older pupils and fitted them for all sorts of social service. It must have a less narrow and local viewpoint than that of the schools then existing. It must have more and better teachers and it must provide more satisfactory living conditions for her pupils. She even conceived of a school in which every pupil should have a separate room.

Added to the educational weaknesses of the schools that existed was the enormous cost of sending a girl to school when that school was run as a business enterprise only. It was found, for example, that it cost as much to send a girl for one year to some of these private institutions as it cost a young man to take his entire college course in a man's college.

Plans Begin to Take Shape

As her ideas began to take definite shape, she realized that she would need from twenty to forty thousand dollars for the initial enterprise. That was a large sum of money to raise for the education of women. She had, however, innate executive ability and a persuasive personality, and these, combined with her inventive turn of mind, were of great assistance in her undertaking. To realize the

difficulties she faced we must remember that she lived in a day when it was declared that women, like children, should be seen, and not heard. The question whether women should even be permitted to speak in prayer meeting was one that brought out sharp discussion. She was compelled, therefore, to go about her task indirectly.

A Woman's Enterprise

She began her campaign in 1834 by sending out a circular expressing her ideas. She secured indorsement from certain ministers and finally got a committee of men to help her in the work. It was seen that a fund of approximately one thousand dollars would be needed to finance the raising of the larger sum, so that the donors could be assured that all of their money would go directly to the establishment of the school. With the approval of her committee Miss Lyon set about to raise this initial one thousand dollars. She insisted that the bulk of it should come from women.

The amount of work that was given to the raising of this money was beyond belief. Much of it came in sums of fifty cents and a dollar. There were few large subscriptions, and some of them were as small as six cents. Miss Lyon went from house to house among the people of Ipswich, as most of her aid came from the local community.

More Than a School

Although Miss Lyon was attempting to found an individual school, her purpose was far bigger than that. She was deliberately and intentionally trying to blaze a new trail for the education of women. She thought of her school not only as of value in itself but as a demonstration of what might be done in other places. She knew that if one institution could succeed on the new basis, others would follow. She was extremely anxious that her institution should be a kind that could be duplicated all over the country.

Lowering the Costs of Education

One of the chief arguments for the new school used in her publicity appeals was that of lowering the expenses of

an education. That of course was not her chief argument with herself; but she thought that was the thing that would appeal most directly to others and she used it generously. That this economy might be a very real thing, she evolved a plan for employing teachers who would count the satisfaction of rendering a great service as a part of their remuneration.

She also worked out a plan for cooperative housekeeping. Her idea was not to give the girls a training in domestic science nor to let them pay part of their expenses by working in the kitchen, but, rather, to reduce the expenses in the institution by compelling all the girls, rich and poor alike, to share in the work in turn. One of the incidental by-products of this plan she felt would be the development of the attitude of democracy. Since all of the girls were required to share in the household duties, no class distinction could be raised. Personally she did not believe in manual labor as a means for supporting girls at school but she did not have any scruples against requiring a certain amount from each girl on a democratic basis. This plan of cooperative housekeeping was not an essential part of her fundamental idea. She felt that she would try it, and if it did not work out it could be changed later without destroying anything vital to the plan.

Her idea was to provide education at cost, with no charge for rent of the buildings or furniture, and her request at first was only that the plant should be provided by public gifts, the other expenses being paid by tuition fees.

A Place and a Name

In the meantime a board of managers for the new school had been organized, and on January 9, 1835, South Hadley, Massachusetts, was chosen as the place to build the school. In April of the same year a name was chosen, and the following year the institution was formally chartered as "Mount Holyoke Female Seminary." The trustees were given the right to conduct a school and to hold property up to the value of one hundred thousand dollars.

Difficulties in the Way

It should not be imagined that Miss Lyon's problems

were solved with the decision of locating the school. The task of raising money for it was proving to be a very difficult one. In spite of perplexities Miss Lyon had a wonderful faculty of avoiding worry and strife. When people opposed her plans, she never talked back. One of her favorite verses at this period of innumerable problems was "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

By the year 1836 the trustees had still done nothing about the actual building of the institution, and givers were becoming dissatisfied. Miss Lyon had to bring heavy pressure upon them to act; but finally, in October of that year, the corner stone of the first building was laid.

It seemed as if all sorts of difficulties were encountered in the work. In digging for the foundation the builders were troubled by quicksand. Then they were supplied with unsatisfactory brick. Later a wall of these bricks actually collapsed after it had been partly constructed. In spite of these complications the work went forward. Miss Lyon began to appeal to individuals and to women's societies of the country to help furnish the building. Each individual or group was asked to furnish a room if possible. She showed her faith by investing all her own savings in the enterprise, and the interest of people in it continued to grow.

Opening the School

The work moved steadily forward. November 8, 1837, was set for the opening of the school. On that day pupils began to arrive from many directions by stagecoach and carriage. Carpenters were still at work, painters were spreading paint, members of the board of trustees were tacking down matting and carpets, and there were scores of other things to be done. Students arrived with their luggage and were at once set at work. Furniture for many of the rooms had not arrived, and articles had to be borrowed from homes in the community. Miss Lyon had already engaged several teachers, who were ready to begin work. It was a time of great excitement. Trunks were being moved into rooms, workmen were rushing about to add finishing touches, and Miss Lyon was everywhere

directing activities. There were not enough beds to go around. In some way they got through the first night, and the next day entrance examinations were given. At four o'clock in the afternoon a bell rang, and Mount Holyoke Female Seminary opened.

One of the advantages of this informal opening was that to the girls the school became "our school" immediately. They had helped to put the finishing touches upon it, and the fact that the housework was done by them gave them a sense of ownership. The school was soon crowded to capacity; the equipment was steadily improved; and as the work progressed, higher and higher standards were established.

It is not necessary to follow Miss Lyon through the years of activity in raising the standard of the work, securing new buildings, and otherwise giving character and permanence to the institution she had conceived and brought into being. The significant fact is that she had once and for all blazed a trail which meant the placing of education for women upon a permanent and self-respecting basis. Women's colleges of many sorts have been established since the time of Miss Lyon; but all of them owe a debt to her, for she it was who had had faith enough in women and in their education to live her life for the establishment of an idea.

Closing Days

In the early days it had seemed as if the strength of Miss Lyon was limitless; but the years placed a heavy tax upon her energies, and March 5, 1849, after a short illness, she died. She was buried at Mount Holyoke under an oak tree, and there her body now lies. Her grave is an inspiration to the thousands of girls who have attended the school. Her permanent memorial is in the lives of the three thousand students who came directly under her instruction and bore the impress of her personality. She was preeminently a builder, and "service" was the watchword of her life. She was the very embodiment of love and good will. She not only quickened popular education everywhere but lived such a life that the Christian religion was honored by it. She often said, "There is nothing

in this universe that I fear but that I shall not know all my duty or shall fail to do it."

For Discussion

1. Why did persons expect to make money out of girls' schools but not out of men's colleges?
2. What were the arguments against higher education for women in Mary Lyon's day?
3. What were the particular things she hoped to accomplish by the establishment of her school at Holyoke? Which of them have really been accomplished?
4. What things can women do for the world that women could not do in the days of Mary Lyon? How many of them are possible because of higher education for women?
5. Is it necessary that women should have educational opportunities equal to those of men? Does "equal" mean "the same"? Give reasons for your answer.

Things to Do

1. Ask some graduate of Mount Holyoke College in your community to tell of the school at present.
2. Look up and report in class the history of the girls' colleges or coeducational colleges that are nearest to you.
3. With the help of your public-school teacher, your pastor, or the librarian at the public library find out and bring to class facts about the provision of higher education for women in the large countries of the world.
4. Through one of your mission boards supply a scholarship for some girl, at home or abroad, who seeks an education.

Where to Find More About Mary Lyon

Heroines of Modern Progress, by E. C. Adams and W. D. Foster; Sturgis & Walton Company. (Section on Mary Lyon.)

Portraits of American Women, by Gamaliel Bradford; Houghton Mifflin Company. (Section on Mary Lyon.)

The Life of Mary Lyon, by B. B. Gilchrist; Houghton Mifflin Company.

Some Successful Americans, by Sherman Williams; Ginn & Company. (Section on Mary Lyon.)

Heroines of Service, by Mary R. Parkman; The Century Company. (Section on Mary Lyon.)

**Where to Find Out About Present Opportunities for
Higher Education of Women**

World Almanac.

The Hall of Doors, by Louise S. Hasbrouck; Young Women's Christian Association Press.

Mary Lyon Centennial and the Higher Education of Women, by P. S. Moxom; Press of Springfield Industrial Institute.

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CHAPTER VI

PIONEERING FOR WOMEN'S RIGHTS

ANNA HOWARD SHAW

Rom. 16. 1-2; Phil. 4. 1-3

A GIRL who at thirteen determines to become a preacher, and at fifteen undertakes to teach school, and succeeds at it, is the sort of person who to-day commands our admiration. The father and mother and brothers and sisters of Anna Howard Shaw had little sympathy with her idea of becoming a preacher. In fact, they were all opposed to the notion, first and last, and since they refused to serve as a congregation and there were no other persons near at hand, Anna was constrained to go into the forest and preach to the trees. As for becoming a teacher, there was no family opposition since this proposal promised immediate financial returns and the home pocketbook was in a state of chronic collapse. To be sure, the returns were very meager, two dollars a week in wages, to be paid after the dog tax was collected in the spring, and free board among the homes of the neighborhood. Who was this ambitious young person who entered at so tender an age upon the serious pursuits of life? The story of her childhood is as entrancing in interest as a fairy tale. Many of the adventures of Anna's childhood, however, had a grim reality about them very different from the experiences common to fairies.

A Little English Girl

Anna Howard Shaw was born on the 14th day of February, 1847, at Newcastle-on-Tyne, in England. Her father, a kindly but impracticable man, failing of business success in England, determined when Anna was four years old to try his luck in America. The next year the mother and six children followed, joining the father in New Bedford, Massachusetts. A year later the family moved to

Lawrence, in the same State, where they lived until Anna was twelve years old. Having met with little success in this city and dreaming of riches to be won in the West, the father and the oldest son, James, went to Michigan and there in the wilderness took up a claim. After building a cabin from logs cut in making a clearing in the forest the father returned to Massachusetts, where he remained, while Mrs. Shaw, her three daughters, and Henry, the younger son, started for the new home in the West.

A Home in the Wilderness

The end of the railroad was reached at Grand Rapids. Here James met the family with a lumber wagon and team borrowed for the trip. After weary days of travel, one hundred miles by wagon, most of the way through dense forest, the little family arrived at their new home. What they had expected no one quite knew, but what they found was a little clearing with a rough log cabin consisting of four walls and a roof, with holes for door and windows, and with a dirt floor. The sight of that cabin home nearly killed the little mother, and from that day on the burden of the household rested principally upon the shoulders of the boys and of Anna, the most resourceful of the girls, though the youngest of the three. They were one hundred miles from the railroad, forty miles from the nearest post office, and six miles from any neighbors save Indians, wolves, and wildcats. A first necessity was to complete the little cabin. With their own hands the mother and children succeeded in making three windows and a door to fit the holes in the walls. Next they constructed rude partitions dividing the cabin into four rooms and added a log ceiling, thus forming an attic. The cabin was never plastered, and during all the years the family lived in it piles of snow drifted in on stormy winter nights.

Frontier Life

The record of the frontier life of the Shaw family, paralleled by that of hundreds of other families of the Middle West, seems strange and far removed after the few decades that have passed. Mail was delivered once a month by a carrier who made the journey on horseback and by

canoe. Potatoes and corn were planted by chopping up the sod and placing the seed underneath. Wild gooseberries, raspberries, blackberries, and plums constituted a substantial part of the food supply. Sugar was procured by tapping maple trees and boiling the sap. Fish were caught with snares made by wires from the mother's hoop-skirt. After eighteen months of this sort of life, in which thirteen-year-old Anna carried a man-sized share of the outdoor labor, the family was joined by the husband and father, who had given up his employment in the East to come to the more immediate aid of his family.

Civil War

Relief occasioned by the presence of the rather improvident father did not last long. Soon the country was plunged into civil war and the father and brothers enlisted in the army. Once again Anna became the mainstay of the home. She taught school and in various other ways tried to make both ends meet. The years were trying ones, and at times the Shaws were in desperate straits.

After the war was over, Anna felt that she was no longer essential to the household, so she went to Big Rapids and learned to sew. She was not enthusiastic about the project except for the fact that she thought that through sewing she would be able to earn enough money to go to school. After a time a remarkable woman lecturer came to Big Rapids and, learning of Anna's ambition, advised her to go to school at once. Anna acted upon that advice and the next morning enrolled. This was a great experience for her. Soon she gained recognition and on a special occasion was asked to deliver a recitation. She prepared for it carefully, but when she came out upon the platform she fainted. She was carried away, later revived, and before the end of the program returned and gave the recitation.

The Decision to Preach

To Big Rapids there came one day the Methodist presiding elder. He met Anna Shaw and soon became interested in her. About that time there was considerable discussion about licensing women to preach in the Methodist Epis-

copal Church. For some reason this presiding elder was eager to be the first to license a woman preacher. Impressed with the ability of Miss Shaw, he asked her to preach at the forthcoming Quarterly Conference. She had never preached before an audience other than that furnished by the trees of the wilderness, and the request caused a great spiritual struggle. Her family was bitterly opposed to the plan, but she became convinced that it was in the line of her duty and accepted the opportunity. She chose as her text "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." As a result she was licensed by the Methodist Conference at the age of twenty-three years.

Going to College

In 1873, at the age of twenty-five, she entered Albion College with eighteen dollars in money. She soon joined the women's literary society of the college. It was here that her first active fight for women's rights began. The men of the college had always chosen the college orator without consulting the women. She protested that this was undemocratic, and a struggle ensued which lasted many weeks. She was perfectly willing to have a man orator but she wanted the women to have an opportunity to share in his selection. The struggle became very bitter. Finally, contrary to her desires, she was elected orator. She declined to accept, but the president threatened her with expulsion if she did not take the offered place. She prepared an oration that did credit to herself and the school and to some extent appeased the anger of her parents at her decision to preach.

In the meantime she had begun to deliver temperance addresses. She not only preached in all the Methodist churches of the district but went out and preached to the Indians. To keep an appointment she was obliged one night to drive through the woods for many hours with a strange driver. His actions became objectionable, and in the darkness she pulled a revolver from her bag and cocked it. The driver recognized the sound and throughout the night he was obliged to drive with the revolver pointed at his back. At sunrise she arrived at the town where she

was scheduled to preach. She appeared at the church at the appointed hour and was met by a large crowd, the news of her night's experience having been heralded widely. Everybody in the community turned out to get a view of the plucky little girl preacher who had held a ruffian at bay through a whole night.

In the Theological Seminary

Before entirely completing her college course she decided to go to Boston and study theology; so in February, 1876, she entered Boston University School of Theology. She had a great faith but very little money, and her experiences in Boston were trying ones. She was the only woman in a class that included forty-two young men. In Boston she did not have the opportunities to preach and lecture which had come to her in Michigan and she was reduced to the point of starvation. At last a woman neighbor, seeing her suffering, aided her. Later, opportunities for work came to her. She was appointed pastor of a small church at Hingham, Massachusetts—a position she occupied during one year of her Boston studies.

Ordination at Last

In 1878 she was graduated from the School of Theology. The same year she was made pastor of the East Dennis Church on Cape Cod. Again her path was a thorny one. The church was split by bitter quarrelings and misunderstandings. During her early months there she resigned her pastorate three separate times, but in each case the congregation refused to accept the resignation, and in each instance she finally won out in the points for which she stood.

Her struggles, however, were not entirely confined to the community in which she worked. The idea of a woman preacher was a new one; and when the question of her ordination came up, the Annual Conference refused to ordain her. Later the matter was carried to the General Conference, and there the decision of the Conference was upheld. Although she was devoted to the Methodist Episcopal Church, Miss Shaw was determined

to seek ordination. She made application to the Methodist Protestant Church, and on October 12, 1880, after a fierce and prolonged debate, she was formally ordained, being the first woman to receive ordination from that denomination. She returned to her church and for five years more kept on with her work, in the meantime winning the support of those who had been her enemies in the early days.

A Broadening Vision

Miss Shaw's energy and vision were too great to be confined to one community. She not only took on the responsibility of a second church in a neighboring town but she also enrolled in the medical department of Boston University and in 1885 was graduated with the degree of M.D. Her experience in Boston brought her into touch with some of the leading personages of that period—John Greenleaf Whittier, Wendell Phillips, William Lloyd Garrison, and others—and her interest in temperance and in the cause of women's rights became greatly broadened.

Fighting for Temperance

In 1885 she felt called upon to resign her pastorate and to accept the position of lecturer for the Massachusetts Women's Suffrage Association. She stayed with that organization a short time and the following year became superintendent of franchise for the Woman's Christian Temperance Union. She also was known as national lecturer of that organization and became vice-president of it the same year. For the following six years her life was given to the Woman's Christian Temperance Union and its program. She traveled widely and developed great ability as a platform speaker. She became an intimate friend of Frances E. Willard, and those two devoted women labored side by side, in close fellowship, many years.

A part of each year was devoted to the general lecture field, where she became a very popular speaker. Her experiences on her extended lecture trips would fill many volumes. Frequently her life was in danger. On one occasion the building in which she was attempting to speak was burned by enemies.

The Struggle for Suffrage

In 1888 Susan B. Anthony persuaded Miss Shaw to give up her temperance work and concentrate her energy upon the suffrage cause. For a long time Miss Shaw hesitated. She had been happy in her connection with the Woman's Christian Temperance Union, and her heart was devoted to the success of the temperance movement. Miss Anthony's argument, however, was along this line: "You can't win two causes at once. You're merely scattering your energies. Begin at the beginning. Win suffrage for women, and the rest will follow." At last Miss Anthony won the argument, and Miss Shaw threw in her lot directly with the suffrage movement.

Eighteen years she worked side by side with Miss Anthony and was her most intimate companion. The two women traveled from one end of the country to the other and had many happy and many trying experiences together. Neither of them seemed to count her own welfare or comfort of any value so long as she could devote herself to the cause. Many times, merely through their enthusiasm for the work, they forgot to eat. It was Miss Shaw who spoke the final words over the bier of Miss Anthony when she was at last compelled to give up her work.

Miss Anthony's Influence

Miss Anthony's spirit of devotion had a great influence upon the life of Miss Shaw, and the sentiments she so frequently expressed served to strengthen the purpose already formed in the heart of her companion. The last words of Miss Anthony to her friend were: "No matter what is done or isn't done, how you are criticized or misunderstood, or whatever may block your path, remember that the only danger you need to fear is not standing by the thing you believe to be right. Take your stand and hold it. Then let come what will and receive blows like a soldier."

Miss Shaw's love and devotion to "Aunt Susan" were very beautiful. With utmost sincerity she described her as "the greatest woman I have ever known."

Faith in the Cause

The years following Miss Anthony's death were filled for Miss Shaw with increased responsibility and added work. She had never received a salary from the suffrage organization but had been obliged to support herself by lectures given during a part of the year. Soon she was made president of the National American Women's Suffrage Association—a position she held from 1904 to 1915. Four years later, on the 2nd of July, 1919, she laid down her life.

She was a woman of great strength of body, and her mind was amazingly keen and vigorous. She believed in high causes and she did not hesitate to sacrifice herself for them. She believed that women did not have a fair opportunity in the realm of politics and she realized that, with the increasing part which women were playing in business, it was essential, for their own protection if for no other reason, that they should have equality with men in political affairs. She believed also that many reforms, including her beloved temperance reform, that otherwise might never be effected, would be made possible by the votes of women.

She was, throughout her life, a devout follower of the One who came "that they may have life, and may have *it* abundantly." By a long life of service she helped to make that aim a reality in the life of the women of the world. The early hardships of her youthful days fitted her mind and her body to undergo suffering and extreme labor without complaint, and her name will live wherever the story of the battle for women's rights is told because she devoted the strength and resources which God had given her to a great cause.

The Meaning of Her Life

Miss Shaw was a genuine apostle of the larger life for women. She was a part of and a leader in the great movement for their emancipation. She believed thoroughly in the great Christian doctrine of the sacredness of personality and she was convinced that women had been deprived of their just rights and privileges, just as human

slaves had been in earlier years. Further than that, she felt sure that many of the most urgent moral and social reforms in the United States could never be achieved except through the votes of women. She did not live to see the woman-suffrage amendment to the Constitution of the United States finally ratified, but she had experienced the joy of seeing her ideas adopted by many of the individual States. Her triumph, therefore, was a progressive one.

Had she lived, her task would not have been completed with the adoption of woman suffrage in the United States; for the vision of the little girl who lived her childhood in the woods of Michigan had become worldwide. As she looked over the world she saw women deprived of life, liberty, and the pursuit of happiness. Not only were they deprived of social, economic, and political liberty, but in many cases they were—and still are—chattels to be bartered at the will of their masters. Miss Shaw would never have been content until all women everywhere had a fair chance at the good things of life. The motives that led her into and sustained her throughout her struggle for temperance and woman suffrage were the same as those which led her into the ministry of the church. She wanted to throw all her abundant energies into a hard fight to make the world a better place in which to live, and she was happy in finding a task big enough to demand her utmost ability and energy.

No characteristic of Miss Shaw's stood out more clearly than that of her indomitable courage. She stood for the things she felt to be right even against strong opposition on the part of those she loved and respected. Sometimes her independence led her into paths that later she saw to be wrong, but her purposes were always genuine and sincere. Thus, for years she wore bobbed hair while other women wore long hair. Later she felt she had made a mistake, because, as she said, the advocate of a great cause could not afford to make herself seem peculiar in matters that were not of vital concern. It was, however, this courage to be different which made her a leader and which has given her an outstanding place among those women who have struggled and are still struggling to bring

opportunity and a fair chance at life to the women of the world. .

For Discussion

1. Why is it better to live in a country where women can vote?
2. What arguments were used against woman suffrage?
3. What arguments were used for it?
4. What part did Miss Shaw play in winning the cause of suffrage for women?
5. How did her early experiences help prepare her for her work?
6. Would you have studied for the ministry as did Miss Shaw if you had had as many difficulties in the path as she had?
7. Are there any places in the world where women do not have equal rights with men? Where?
8. What teachings of Jesus logically require that women shall be given equal rights as citizens?
9. What can we do to make ourselves more intelligent voters?
10. What public issues can be affected by the study and interest of those too young to vote at the next election?

Things to Do

1. Get information about the character and ability of the candidates to be voted on in primaries or on election day.
2. Get information about questions to be voted on at the next election.
3. Discuss these matters in the home and in school.
4. Help get all voters out on election day.

Where to Find More About Anna Howard Shaw

The Story of a Pioneer, by Anna Howard Shaw and Elizabeth Jordan; Harper & Brothers.

Famous Living Americans, by E. L. and M. G. Webb; C. Webb & Company. (Section on Anna Howard Shaw.)

Heroines of Service, by Mary R. Parkman; The Century Company. (Section on Anna Howard Shaw.)

Where to Find More About New Opportunities for Women

American Women in Civic Work, by Helen Christine Bennett; Dodd, Mead & Company. (Section on Anna Howard Shaw.)

The Hall of Doors, by Louise S. Hasbrouck; Young Women's Christian Association.

The Girl and the Job, Hoerle and Salzberg.

Opportunities of To-day for Boys and Girls, Jackson, Denning, and Bemis; The Century Company.

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CHAPTER VII

A RICH MAN WHO LABORED IN BEHALF OF PRISONERS

JOHN HOWARD

Matt. 25. 34-40

EVERY prisoner behind the bars of jail, State penitentiary, or federal prison was once a boy or a girl who never expected to be a criminal. For some reason for which either the individual or society is at fault, however, persons who might have helped others have become a menace to their welfare. When that happens, society does the easiest and perhaps the most natural thing—namely, shuts the offenders up in jail. Just who invented jails history does not relate. There is reason to believe, however, that when they first came into use they were instruments of mercy, as they made it possible to keep alive offenders who would otherwise have been put to death. Once established, jails seemed to be so useful that they made an important place for themselves. In the United States and all over the world to-day there are many jails, with many thousands of prisoners confined in them.

We now know that merely shutting offenders behind stone walls and iron bars does little or no good. Something more is needed. However, it probably will be a long time before we are able to get rid of jails, and meanwhile it is extremely important that we should know whether our jails are humane and decent institutions, whether the prisoners in them are treated justly, and whether they tend to make the prisoners better or worse.

The Purpose of Jails

Some people seem to think that the chief purpose of jails is to provide punishment for offenders. With that idea in mind prisons often have been made dark and uncomfortable, not for the sake of economy, but that imprisonment might be made harsh and dreadful.

In more modern days we have come to see that our jails are not places for wreaking vengeance on malefactors but, rather, places where individuals may be confined when their acts are such as to be a menace to society, and also places where, through wholesome influences, wayward tendencies may be checked and moral character developed. It has been difficult to establish and administer prisons in accord with these ideals; but more and more the ideals are coming to be accepted, and in some cases long strides have been made toward their realization. Despite much agitation and much argument the idea of jails as means of punishment still prevails in many localities, and stories from actual experience make it clear that in many parts of our land prisoners are still badly mistreated. The encouraging thing is that many people are vitally interested in improving conditions. Some time we may be able to rebuild our jails and change our methods so that, instead of being spots where iniquity festers, they may become places where unfortunate people find kindly, scientific, and helpful treatment, and where prisoners come to understand that they are not subjects of vengeance but are, rather, confined until society can be convinced that they are ready to live lives of decency. We have made progress. The idea of intentional cruelty to prisoners is intolerable to most of us. But two hundred years ago people in general were indifferent toward prisoners, and the fact that they were terribly mistreated at the hands of their jailers had not yet pricked the public conscience. It was the work of John Howard which helped to call attention to the terrible conditions which existed and that ushered in a new day. The story of his life is most interesting.

Boyhood and Early Travels

John Howard was born in England about the year 1726. His father had acquired a fortune in business and provided generously for his family. John early went away from home to school but made only an indifferent record. Later his father, wishing him to have experience in trade that he might earn his living should necessity arise, bound him out as an apprentice to a grocer, at the same time providing him a yearly allowance which permitted him to keep

an apartment, a servant, and two saddle horses. Business did not appeal to the boy, so when he became of age he bought his release from his apprenticeship and set out to travel through France and Italy. His health was not good, and after returning to England he became ill. Both parents had died and he was alone in the world. During his illness he was tenderly cared for by a widow. Though she was more than twice his age he was so grateful for her kindness that he insisted on marrying her. His wife was an amiable and pious woman and they lived happily together until her death three years later.

John Howard a Prisoner

As Howard was now again without a home he decided to travel, but, contrary to the usual custom of travelers, he selected a country of sorrows rather than a popular resort as the goal of his travel. Portugal was suffering from war, and Lisbon, the capital, had just been overthrown. Many people had been killed, the country devastated, and the city destroyed. Howard chose this particular place as his destination. He set sail in 1756 but he had not gone very far until the boat on which he was riding was captured by a French privateer, and he was made a prisoner of war. This was his first taste of what it really meant to be a prisoner. He was treated with great cruelty and was kept forty hours without food or water. He was taken to Brest and confined with many other prisoners in a loathsome dungeon. The conditions under which they were left were too revolting for description, and the food that was served to them was small in amount and poor in quality. They would be left a long time without nourishment, and then a joint of mutton would be thrown in. There were no knives or implements to sever the meat from the bone, and they were compelled to gnaw it like dogs.

Even as a prisoner Howard's bearing was such as to impress his captors with his sincerity and honesty, and he was finally released on parole. In the meantime his money and even his clothes had been taken away from him. He was, however, able to secure a lodging place on credit, and was later permitted to return to England upon his personal promise to come back to France unless an officer should be

released in his place. Naturally his friends congratulated him upon his return to England, but he warned them to withhold their congratulations until the terms of his parole had been met. An adjustment was finally worked out, and he was not obliged to return to prison.

A Gentleman of Leisure

Following this experience Howard went to his ancestral estate in Cardington. He purchased an adjoining farm, so he owned a considerable amount of land. As a gentleman of leisure and fortune he was elected to a fellowship in the Royal Society, to which his scholarly attainments alone probably would not have admitted him.

In 1758 Howard was married a second time. His wife was a very religious person and a pleasing companion to him, but her health soon failed. For the sake of her physical condition they moved from Cardington to what seemed to be a more suitable location. The hoped for improvement did not come, so after three or four years they returned to Cardington.

Improving His Home Community

At this time Howard's attention was turned to conditions in his home community. There was much poverty and destitution, and the poor people were crowded into homes altogether too small for comfort. Everywhere misery seemed to abound. Howard set himself to the improvement of these conditions. He began by building neat cottages for his own employees, making provision for a garden with each cottage. He became interested in improving moral conditions and he hired workmen only on condition that they would agree to attend church regularly and to keep their lives clean. He also took a special interest in establishing schools where the children could be taught in the elementary branches and where they would also receive definite training as Christians.

In 1765 a son was born, and a few days later the mother died. Howard was a well-intentioned father but he attempted to raise his son according to certain peculiarly conceived theories. The result was not at all satisfac-

tory. The son became insane at the age of thirty-five and a few years later died.

Again Howard took to travel. He covered many of the countries of Europe, coming back again to his Cardington home. His life around Cardington was always interesting. He was kind to his tenants and he enjoyed visiting them in their homes and talking with them. He kept a dairy but, aside from the small amount that was used in his household, he gave the milk away to the poor. Thinking that the poor people should not be compelled to take their time to come for the milk, he arranged to have it delivered to their doors.

Appointed Sheriff

About this time Howard was appointed sheriff of Bedfordshire. He took this appointment seriously and immediately began to acquaint himself with the duties and obligations of the job. He went soon to the county jail to see what conditions prevailed there. This was the very jail in which Bunyan had written his *Pilgrim's Progress*, and it was here in this jail that Howard's real career as a reformer of prisons began. He found many things to his distaste and as he studied matters he became thoroughly convinced that the methods of procedure were wrong. He found that persons who had been declared not guilty, or whose prosecutors had failed to appear, were confined for long periods in the jail until certain fees had been paid to the jailer. Other abuses led Howard to the conviction that jailers should be paid salaries and that they should not be given the authority to exact fees from the prisoners. When he presented this matter to the justices, they insisted that there was nowhere a precedent for such a procedure. The very idea was unwelcome because it was so new.

To discover a precedent for salaried jailers Howard began to visit other jails in neighboring counties. He visited far and wide, inspecting prisons and gathering information, but he could find no jail where the jailer was salaried. In every case he found great injustice being done because of this fee system. As Howard moved from jail to jail he was impressed with many other things besides the injustice of the fee system. He saw that the prisoners

suffered, and died from jail fever, smallpox, and other scourges, and that there was little or no attempt to improve sanitary conditions about the jails.

Having gathered a large amount of evidence concerning the conditions that existed in the jails of England, Howard was called, March 4, 1774, before a committee of the House of Commons to give information upon his discoveries. He appeared, and presented his material so effectively that he was publicly thanked. That he was able to make his case clear is demonstrated by the fact that later in the same session two very important bills were passed—one for the abolishing of jailers' fees and a second for improving sanitary conditions in jails and establishing safeguards to protect the health of the prisoners.

Prisons in Other Countries

After these bills were passed, Howard had copies printed at his own expense and sent them to all the county jail keepers in England. Despite the legislation, however, ways were found for evading the laws, and it was difficult to secure their enforcement. Having become interested in the treatment of prisoners, Howard decided to investigate conditions in other countries. He went to Scotland and Ireland and then crossed over to France and from there to Holland, Flanders, and Germany. Everywhere he went, notebook in hand, endeavoring to gain information and to preserve it for the use of the public.

After these long journeys he returned to England, where he gathered his material together and published a book on *State of the Prisons in England and Wales With Preliminary Observation and an Account of Some Foreign Prisons*.

The "Hulk System"

In 1777 Howard was once more called before a committee of the House of Commons to give information about the "hulk system." This was a system of keeping prisoners in vessels instead of regular jails. In some respects these vessel prisons were worse than the jails on land.

Although the details of the operation of England's hulk

system of convict ships are gruesome, we perhaps should pause to glimpse at some of the awful facts. In those days, it is said, England had 145 different offenses punishable by death. As a result the hangmen were kept so busy that the punishment for some of the lesser offenses, which to-day would receive a small fine or a reprimand from the judge, was commuted to transportation for life or for varying terms down to seven years, the minimum sentence. At first many of the offenders were taken to Australia; later they were kept in boats. These boats were equipped with dark dungeons, whipping posts, manacles, branding irons, punishment balls, leaden-tipped cats-o'-nine-tails, coffin baths, and many other fiendish inventions that one could hardly believe were ever used by English-speaking folk.

When a prisoner was taken aboard one of these boats, heavy chains were forged about his legs by the ship's blacksmith. These chains varied in weight from seven to fifty-six pounds. They were not removed when the prisoner was sick and sometimes they went with him to his grave. The treatment accorded to the prisoners confined on these ships was so terrible that we cannot describe it in detail in print.

After much publicity and many protests the English hulk system was abolished in 1857. Later the boats used in it were ordered sold on the express condition that they should be broken up so that the memory of the things for which they stood might no longer be recalled. Owing to a clerical error one of these boats, named the *Success*, was sunk in Sydney harbor without being destroyed. In 1890 the boat was raised by an American syndicate and placed on exhibition. It has since been shown in many of the important ports of the world, and the number of its visitors is said to have exceeded twenty million. They have included King George and King Edward of England, W. E. Gladstone, and many other notables. In 1912 this boat, built in 1790, crossed the Atlantic Ocean without aid from any other vessel. The boat was then nearly a century and a quarter old. It is built of Burmese teak—a wood that for resistance to decay is said to have no equal in the world. Since 1912 the *Success* has been on con-

tinuous exhibition in American ports. It is one of the most amazing relics in the world of a time when society's attitude toward malefactors was still untouched by the spirit of Jesus Christ.

Howard's Further Journeys

Once more Howard traveled widely and again returned to England. In 1779 an act was passed by Parliament empowering the erection of two penitentiary houses along lines that had been suggested by the studies of Howard. He was made one of the three supervisors to carry out this plan. Difficulties arose before the project was completed, and Howard finally resigned the position. He continued, however, to write and to publish material exposing the conditions that prevailed in the jails he had visited and which he continued to visit. Naturally jailkeepers were not always eager to have him come. They were ready to put all sorts of obstacles in his way and even to bribe him to silence. They offered him various gifts, including genuine jewels, but all these gifts he steadfastly refused.

Interest in Infectious Diseases

In his study of jails Howard had been impressed with the ravages of disease. This led him to determine to visit the lazarettos of Europe with a view to studying the best means of preventing the plague. In 1785 he went to Smyrna and there boarded a vessel bound for Venice. He chose this particular boat because it had a bad bill of health and he wanted to see what quarantine conditions were like. When the boat arrived at Venice it was placed in quarantine, and he was confined in lazarettos forty-two days. This, of course, was at the risk of his own health and life, but he felt it necessary to see conditions at first hand.

Declines a Statue

Howard's work for prisoners had already attracted wide attention throughout England. He had done so much to correct evils and improve conditions that the English public was desirous of expressing its gratitude in substan-

tial form. While in quarantine Howard heard that a plan was on foot in England for the erection of a statue in his honor, and that money was being collected for the carrying out of the project. As soon as he was released he returned to England and succeeded in putting a damper upon the plan. He was willing to do hard and disagreeable things for others but he did not care to have any special public recognition of that fact. He was extremely modest, and public honors were distasteful to him.

In 1787 Howard made his fourth visitation to the jails of England to see whether conditions had improved and to find out once more at firsthand just what was going on within their walls. In 1789 he published *An Account of the Principal Lazarettos of Europe*. This contained detailed information about the places he had visited, with a description of the conditions he had found.

His Last Journey

And now Howard set out on what proved to be his last journey. His itinerary included Holland, Germany, Prussia, Livonia, and Russia. He was particularly desirous of seeing what could be done for the soldiers of the Russian army, so he made his way to that country. While visiting the army in Russia he died of camp fever. He was buried in a little town near the place of his death, and over his grave a brick pyramid was constructed. Upon it was an inscription which he had dictated himself. It recorded the fact that John Howard had died January 21, 1790, aged 64 years, and ended with these simple words: "Christ is my hope."

No Mere Sentimentalist

Although Howard was such an insistent and persistent minister of mercy he was no mere sentimentalist. He believed in justice but he believed it should be blended with humanity. His interest was not confined to the improving of conditions in prisons but extended to the actual reformation of the prisoners themselves. He was intensely religious but fortunately free from religious bigotry and bitterness. He felt that religion was essential to the

reformation of prisoners and he took every step possible to provide religious teaching and religious influence for them.

Honored During His Life

Many great servants of humanity do not gain recognition for their work during their own lifetime. This was not the case with John Howard. He received honors of many sorts, although he never sought them. His statue was the first to be erected in the famous Saint Paul's Cathedral of London. Upon this is a tablet with these words engraved:

This extraordinary man had the fortune to be honored whilst living, in the manner which his virtues deserved; he received the thanks of both houses of the British and the Irish Parliaments for his eminent services rendered to his country and to mankind. Our national prisons and hospitals, improved upon the suggestion of his wisdom, bear testimony to the solidity of his judgment and to the estimation in which he was held in every part of the civilized world, which he had traversed to reduce the sum total of human misery. From the throne to the dungeon his name was mentioned with respect, gratitude, and admiration. His modesty alone defeated various efforts that were made during his life to erect this statue. He trod an open but unfrequented path to immortality in the ardent and unintermitted exercise of Christian charity. May this tribute to his fame excite an emulation of his truly glorious achievements.

He Blazed a New Trail

John Howard is remembered and honored not only because he was a wealthy man who did not hesitate to devote his wealth to the service of others, but, more particularly, because he it was who first attracted widespread attention to the inhuman treatment that was being meted out to the inmates of prisons. The wide and growing movement of the present day for still further prison reform has its real origin in the work of John Howard. Had he not had the patience to discover and to relieve the conditions which actually existed, public sentiment upon the subject would never have crystallized to the present extent. There is still much to be done, but the doing of it will always be easier because John Howard lived and labored.

For Discussion

1. What are jails for?
2. Should we expect prisoners to come out of jail better persons than when they went in?
3. What kind of treatment in jails would really help prisoners to a better way of living?
4. What conditions existed in the jails of John Howard's day which do not exist in the jails of to-day?
5. What bad conditions still exist in present-day jails?
6. In what respect do you think that our treatment of prisoners should be improved?
7. How can we keep boys and girls from growing up to become criminals?
8. What can you do to help make jails unnecessary or, at least, less necessary than they are to-day?

Things to Do

1. In company with your teacher or parents visit the jail in your town or county and report before the Young People's and Adult Departments of your school upon conditions found.
2. Look up articles in recent magazines discussing the condition of jails and the treatment of prisoners in the United States.
3. Write a paper on the sort of treatment which helps prisoners to give up their evil lives.

Where to Find More About John Howard

A View of the Life, Travels, and Philanthropic Labours of John Howard, by John Aikin, M.D.; Manning & Loring, London.

The Memoirs of John Howard, by J. B. Brown; Lincoln & Edmands, London.

John Howard and the Prison World of Europe, by W. H. Dixon; R. Carter & Bros.

The Journeys of John Howard; National Review, London.

The Life of John Howard, by John Field; Longman, Brown, Green & Longman.

Lives of Benefactors, Goodrich.

Where to Find More About Prison Reform

Penology an Education Problem, by Hastings H. Hart; Russell Sage Foundation.

The Development of American Prisons and Prison Customs, by A. T. Lewis; Prison Association of New York.

Fifty Years of Prison Service, by Z. R. Brockway; Charities Publication Committee, New York.

Prison Reform, by C. R. Henderson; Russell Sage Foundation.

English Prisons To-day, by Stephen Hobhouse and A. F. Brockway; Longmans, Green & Co.

Wall Shadows, by Frank Tannenbaum; G. P. Putnam's Sons.

Quicksands of Youth, by F. C. Hoyt; Charles Scribner's Sons.

The Wonder Workers, by Mrs. M. H. Wade. (Chapter on "The Magician of Faith.")

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Penology in the United States, by L. N. Robinson; John C. Winston Company.

Prison Reform, by Sarah Evelyn Ruggles-Brise, K.C.B.; The Macmillan Company.

State of Prisons and of Child-Saving Institutions in the Civilized World, by E. C. Wines; Cambridge University Press.

Punishment and Reformation, by F. H. Wines; Thomas Y. Crowell Company.

Spirit of Youth and the City Streets, by Jane Addams; The Macmillan Company.

The Delinquent Child and the Home, by S. T. Breckinridge and Edith Abbott; Russell Sage Foundation.

Delinquency and Spare Time, Cleveland Foundation. (Publication No. 27.)

Honesty: A Study of the Causes and Treatment of Dishonesty Among Children, by William Healey; Bobbs-Merrill Company.

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CHAPTER VIII

HELPING A WHOLE RACE UPWARD

GEORGE WASHINGTON CARVER

Col. 3. 5-14, 17

How many different products do you suppose have been developed from the peanut? Does it seem possible that a scientist has succeeded in developing from it more than one hundred and sixty-five separate and distinct products ranging from flour to axle-grease and from a drug resembling quinine to a very good quality of linoleum? Yet it is true. These products include, strange as it may seem, nine different colors of wood stain, nineteen different dyes, nitroglycerin, soap, and peanut milk which can hardly be distinguished from cows' milk and from which delicious ice cream may be made. "Who is this wizard of modern science?" you ask. He is no other than a Negro, Professor George Washington Carver, of Tuskegee Normal and Industrial Institute, a man whose achievements equal in many respects those of the noted founder of Tuskegee, Booker T. Washington.

Birth and Early Boyhood

During the days of the Civil War a little black boy was born within the village of Diamond Grove, Missouri, to parents who were yet slaves. He did not inherit so much as a name. While he was still a baby in arms he and his mother were carried off by a band of marauders. He never knew her fate but he himself was repurchased by a rescuing party sent out by his master—the price, a race horse valued at \$300.

The little motherless boy was brought up by the Carvers under very kindly treatment, cared for as if he were a member of the family. After them he came to be called by their name, Carver. His mother had had a great reputation for always telling the truth and her son was like her in this respect. For this reason the Carvers called

him George Washington. Of his father George knew nothing except that he had been a slave and that he had met his death by accident while hauling wood with an oxteam.

A Lover of Growing Things

Scarcely was the little Negro boy able to walk when he began to show an interest in growing things, and as he toddled about the place he was always carrying a bunch of something green. It made little difference whether it was a weed or a flower, everything that grew seemed to have a fascination for him. It is said that he would fight like a small wildcat if anyone but the Carvers attempted to take his treasures from him. Very soon, too, he began to manifest as great an interest in the animal life about him. He used to carry small animals around in his pockets until Mrs. Carver was forced to establish a rule that he must turn his pockets inside out before he could be permitted to come into the house at night.

As he grew older young Carver literally lived in the woods. He was very eager to learn about every peculiar insect, every young bird, every strange beast, and every striking stone or flower which he saw. Unfortunately there was no one about to give him information. His only book was a speller, which he knew by heart. It, however, contained no answers to the questions that were pressing upon his mind.

Going to School

When he was about ten years old an opportunity came to him to attend school in a town some eight miles from his home. He remained there until he mastered all that the school had to offer. Then he made friends with a family en route to Fort Scott, Kansas, and decided to go to that place with them. The journey was made in a wagon drawn by mules. Naturally the speed was not very great, but that fact gave young Carver a chance to study nature on the way, and every day was a new delight to him.

Housework and School in Kansas

In Fort Scott, Carver was able to go to school for six

or seven years, supporting himself in the meantime by working in the kitchens of various families in the community and doing all kinds of housework. Mrs. Carver had taught him to cook and to sew and even to embroider. He has always enjoyed the latter occupation and has a remarkable gift along that particular line. In his possession is a rare collection of his products.

When he was nineteen years old he returned to Missouri for a visit with the Carvers. He was so small at the time that the railroad conductor expressed doubts about his being old enough to make the journey alone. Soon after that, however, he began to grow with great rapidity, and by the time he was twenty-one years old he was six feet tall.

High School and After

After several months with the Carvers he returned to Kansas, where he opened a laundry and also entered high school. The laundry prospered, and he was able to finish his course. He then applied for entrance into an Iowa college. He sent his application by mail, and it was accepted; but when he arrived on the scene, having spent practically his last cent for transportation, when it was discovered that he was a Negro, he was refused admission by the president.

Discovering Friends

As young Carver did not have enough money to get out of town he opened a laundry. It was soon well patronized by the students and other residents of the town. The following season he went to Winterset, Iowa, where he worked as cook in a large hotel.

At this place an incident of significance happened. One Sunday evening he attended a church for white people, sitting in the rear in an inconspicuous position. The next day a man called at the hotel and asked young Carver to accompany him to his home. Carver could not understand this until it was explained that the wife of this man had heard young Carver sing at the services the evening before and had been so attracted by his voice that she desired to hear him again. She was the soprano soloist of

the choir. Arrived at the home the woman played for him while he sang. It was then arranged that he should go to the house once each week for vocal instruction. This chance acquaintanceship with Mr. and Mrs. Millholland became a great factor in Professor Carver's life. He formed the habit of going to their home each evening to tell them of the different things he had been doing during the day, and Mrs. Millholland used to say, "Who ever heard of any one person doing half so many things?"

Off to College

The Millhollands discovered that young Carver, in addition to his talent for singing, had genuine artistic ability, and that he could paint very well. They encouraged him to go on with his education. Soon afterward he entered Simpson College, at Indianola, Iowa, where he registered for the regular course and, in addition, took some work in art and music.

It is said that when the new student had paid his college fees he had exactly ten cents left. With this he purchased five cents' worth of corn meal and five cents' worth of suet, and on this he lived for an entire week. At the end of that time he had managed to obtain laundry work and from that time forward he had work enough to provide necessary fees.

His study of art at Indianola did not last long, for after three lessons the instructor informed him that his ability was so great that the course would not help him in any way. Since that time he has never had any formal instruction in painting; but the art has always been a favorite pastime with him, and one of his paintings, exhibited at the World's Fair in Chicago, was valued at four thousand dollars.

Eager to Know

As his knowledge increased, his eagerness for it grew in proportion. Margaret R. Seebach says, quoting his own words:

"My watchword was 'I want to know.' I wanted to know how a plant grows, where the blossom gets its color, why God makes each thing, and why I can't make things as well

as God makes them. What is my relation to the plants and their relation to me? What is the relation of the plants and myself to the great God who made all of us?"¹

At Agricultural College

To answer some of these questions young Carver went to the Iowa State College at Ames, where he began the study of agricultural chemistry. Science to him is always closely related to the useful and practical. At first he supported himself by laundry work, but later he was put in charge of the greenhouses of the institution and also of the work in systematic botany. Here his interest in science continued to grow, and he received both his bachelor's and master's degrees.

On to Tuskegee

It was while he was still busily at work increasing his store of knowledge that Booker T. Washington discovered him and invited him to go to Tuskegee and aid in building up the great institution that had already become an important factor in the life of the Negroes of the South. Thus it came to be that in the year 1894 George Washington Carver went to Tuskegee and entered upon his work there.

Outfitting a Laboratory

Up to that time science in the strict sense had received relatively little attention at Tuskegee. Few of the teachers had been real scientists, and there had never been any money available to purchase scientific apparatus. Professor Carver was obliged to send his students out to the alleys and rubbish piles of the community to discover old bottles, broken china, and bits of rubber and wire, out of which apparatus for his laboratory could be created.

Studying Native Plants

Almost immediately he began to wander about the fields in the vicinity of Tuskegee with a large botany case in hand, studying the plant life of the region and collecting specimens. The neighbors could not understand what he

¹ From *The Land of all Nations*, by Margaret R. Seebach; copyright by Missionary Education Movement; used by permission.

was doing. He soon gained the reputation of being a "root doctor," and many Negroes came to him for treatment and for medicine.

Professor Carver soon discovered that there were two practical ways of helping his people to get larger results from their farming efforts. One was to import products from other countries, and the other was to discover the possibilities of the products that grew freely at hand. He has tried both of these methods. He has shown the possibility of growing tropical grasses and other products in the region about Tuskegee. His greatest work, however, has been in his study of crops that grow in great abundance even in poor soil. Some of these crops, such as the peanut, actually improve the soil by taking nitrogen from the air and depositing it in the land.

Tuskegee Institute itself owns several thousands of acres of land, but the soil is of a rather inferior quality; hence, anything that can be grown at Tuskegee could be grown even more successfully in other parts of the State.

The Sweet Potato

In addition to the peanut Doctor Carver discovered that the sweet potato grew easily and in great abundance. So he began a thorough investigation of its possibilities. Mrs. Seebach says of his work in this field:

He has succeeded in making four varieties of flour, five kinds of library paste, three kinds of breakfast foods, two kinds of coffee, fourteen varieties of candy, forty-five dyes ranging from jet black to a rich orange; as well as starch, vinegar, ink, shoe blacking, molasses, fillers for wood; and substances closely resembling cocoanut, chocolate, tapioca, and preserved ginger; and a rubber compound, which may prove to be his most valuable invention. Thus, from sweet potatoes alone over a hundred products have been derived in his laboratory, each and all of which can be readily manufactured for practical use.²

Other Products

He has also made extensive experiments with the pecan and he has already developed more than sixty products from it. He has made ribbon from poplar bark, and

²*Ibid.*

rope, matting, carpeting, baskets, and other products from the fibers of various plants growing in the neighborhood. He has developed various dyes from red clay, dandelion, black oak, sweet-gum, willow, and even from onions, beans, and tomato vines.

Always Trying to Help His People

It should not be imagined that Professor Carver has undertaken these experiments merely for his own amusement. Back of all his research he has a very definite idea of helping his people to help themselves and thus to make a place for themselves in the social order of which they form a part. Thus George Washington Carver has helped to make the world a better place in which to live by showing us all how to use to better advantage the things at hand and particularly by helping eleven million people of his own race toward a higher respect for themselves and toward a richer and more independent life.

He has not only steadfastly refused in the past to profit financially by his work but, on the contrary, has made his discoveries available for the use of other people through pamphlets. Recently an organization with prominent names back of it has been established for the manufacture of his products. The application for a charter for this business concern reads as follows:

To buy, sell, and deal in formulæ and patented processes for the development of various and sundry products such as food, dyes, stains, paints, and other like products from the sweet potato, the peanut, the pecan, the okra and dandelion, the black oak, the sweet gum, the willow, the swamp maple, and other like native growths; and also, from wood ashes and all clays, toilet powders, face creams, cleansing powders, and other like products.³

Movable Schools

In line with his purpose to make his discoveries available and to help in every way to improve the conditions of Negro families in the South, Professor Carver has played an important part in what are known as "movable schools." These movable schools go from community

³ From *The Land of all Nations*, by Margaret R. Seebach; copyright by Missionary Education Movement; used by permission.

to community, carrying a group of both men and women instructors in different fields.

When they have established themselves in a community, with the consent of one of the Negro families these instructors proceed to show by actual demonstration how conditions on Negro farms and in Negro homes can be improved. The men rebuild the hen house and show how the hen can be cared for properly. Similar instruction is given, through demonstration, in the care of pigs and improving the conditions of the barn if there is a barn on the place. The well is also properly curbed and cemented, so that dangerous infection may not get into the water. A sanitary outhouse is constructed, since it is generally recognized that the unsanitary condition of such houses is one of the most important factors in the spread of disease. In various other ways the teachers who have come along with the movable schools improve the conditions on the places chosen for demonstration purposes, while the men folks from the community far and wide watch and learn by observation and by asking questions. The art of fence making is taught, including the making of concrete posts from the flint and sand to be found on the place. New roofs are constructed, and the methods of improving garden and field production by fertilization, better planting, and cultivation are demonstrated. Cal-cimining is also an important part of the procedure.

When the men have completed their tasks, the place looks as if it had been remade; and, in fact, it has. A study of the procedure, however, reveals the interesting fact that the financial outlay has been very small, and that most of the things could have been done by the farmer himself, with little or no expense, had he known how. That is the secret of the movable school; it teaches the Negro farmer to help himself.

While the men have been busy on the outside, the women have been helping on the inside, and the women of the community have been on hand to watch. Everything has been put in order, and the house thoroughly cleaned. New receipts for cooking have been demonstrated, and a variety of different ways of preparing the foodstuffs raised upon the place have been taught. Then there are lessons in

mending and sewing and particularly in the care of children. The making of various household utensils out of materials already at hand is an important part of the work.

"To You It Shall Be For Meat"

One of Professor Carver's favorite Bible texts is that verse in the first chapter of Genesis in which God speaks of the herbs and trees he has created, saying, "To you it shall be for meat." As he looks out upon his own task he thinks of himself as working with God, and the various discoveries he has made he ascribes not so much to his own skill as to the revelation of God. He is a devoutly religious man and he cannot think of himself as working in his own laboratory without being conscious of the presence of God at his side.

He is a man with a very active mind and he intends to stay at his tasks as long as he feels he is needed. It is said that Thomas A. Edison sent a special representative to Tuskegee several years ago to interview Professor Carver and to offer him a large salary to come to East Orange and work with him five years in the Edison laboratories. Professor Carver felt that this was a great honor but he was so sure that his work at Tuskegee was still incomplete that he humbly refused the offer.

His Bible Class

One of Professor Carver's sidelines at Tuskegee has been his famous Bible class there. It started in this way: A young man came to Professor Carver some years ago and asked for the use of one of the school rooms on Sunday. The following Sunday Professor Carver looked into the room and found the janitor of the building and two other students deeply absorbed in the study of the Bible. They did not notice him at the door, but the following day they reported to him that they had organized a Bible class and had elected him as teacher. He insisted that he was not qualified to teach the Bible but upon their urging finally accepted the position. Needless to say, the class has grown until it is a very large one.

His teaching is of a unique sort. He illustrates stories

of the Bible out of his own experience either as a boy or out of his laboratory work. The plague of locusts is to him just like the clouds of grasshoppers he used to see in Kansas as a boy. He insists that the spies knew that the Promised Land was "flowing with milk and honey" because they saw everywhere the long grass, and God never makes a grass country without putting cattle into it. They also knew about the honey because they found grapes, and without the bee to carry pollen to fertilize the grape blossoms the vine could not produce the marvelous bunches of fruit they found.

Living Up to His Motto

Few men have lived up to a single motto more conscientiously than Professor Carver has to his: "Let down your buckets where you are." He has taught and is teaching the Negro race to make the most of things that are already in their possession and he has helped to bring in the new days of a broader brotherhood and a relation of finer respect and fellowship between the various races that make up America and the world.

Many honors have come unsolicited to Professor Carver. He has been made a Fellow of the Royal Society of Arts in London—one of the finest scientific honors that can come to any man. In 1922 he received the Spingarn Medal, presented to "that man or woman of African descent and American citizenship who shall have made the highest achievement during the preceding year or years in any honorable field of human endeavor." He has won the respect of men of all races. He is not only a great Negro but a great man.

For Discussion

1. How are Negroes regarded in your school and community? Why?

2. Do you agree with Booker T. Washington's fundamental idea that the Negro in America must acquire property in order to gain respect? How has the work of Professor Carver helped to carry out that idea?

3. How do you account for the amazing progress the American Negro has made during the past half century?

4. What do the achievements of Professor Carver suggest as to the latent possibilities of the Negro race?

5. What is the Negro in America asking for? Are his demands fair and just?

6. Is there a "white problem" in America as well as a "Negro problem"?

7. How many living white American citizens can you name who have done as much for all the people in America as Professor Carver?

8. What do you understand to be the meaning and significance of Professor Carver's motto: "Let down your buckets where you are"? Does it apply only to Negroes?

9. Discuss some ways in which you might apply that motto in your home or school or church.

Things to Do

1. Make a list of all the different States and countries from which you receive food.

2. Try to find out how many things you use, besides food, which come from the soil.

3. By correspondence or by conversation with someone who knows try to discover what your agricultural college is doing to improve the conditions of agriculture in your State.

4. Write a paper on the condition of agriculture in your community or in your county or State.

5. Try to find out how many things you use are raised chiefly by Negro farmers.

Where to Find More About the Life and Work of George Washington Carver

Negro Year Book, Tuskegee, Alabama.

Literary Digest, Volume 83: 25 (December 13, 1924).

The Survey, Volume 50: 403-4 (July 1, 1923).

The following pamphlets written by Professor George Washington Carver are published by Tuskegee Normal and Industrial Institute, Tuskegee, Alabama:

Alfalfa the King of All Fodder Plants.

Cotton Growing on Sandy Upland Soils.

How to Dry Fruits and Vegetables.

How to Grow the Cow Pea.

How to Grow the Peanut and 105 Ways of Preparing It for Human Use.

How to Grow the Tomato and 115 Ways to Prepare It for the Table.

How to Live Comfortably This Winter.

How to Make Cotton Growing Pay.

How to Make Sweet-Potato Flour, Starch, Sugar, Bread, and Mock-Coconut.

How to Raise Pigs With Little Money.

Increasing the Yield of Corn.

Nature Study and Children's Gardens.

Possibilities of the Sweet Potato in Macon County, Alabama.

Saving the Wild Plum Crop.

Some Ornamental Plants.

A Study of the Soils of Macon County, Alabama.

Successful Yields of Small Grain.

Suggestions for Progressive and Correlative Nature Study.

Twelve Ways to Meet the New Economic Conditions Here in the South.

When, What, and How to Can and Preserve Fruits and Vegetables in the Home.

Treatment of Currants and Cherries to Prevent Spot Diseases.

Where to Find More About Progress Toward Race Friendliness

The Land of All Nations, by Margaret Seebach; Missionary Education Movement.

From Slave to Citizen, by Charles M. Melden; The Methodist Book Concern.

Up From Slavery, by Booker T. Washington.

Through the Gateway, by Florence B. Boeckel; National Council for the Prevention of War.

Supplementary References for the Teacher's Use

The Clash of Color, by Basil Matthews; Missionary Education Movement.

Our Templed Hills, by Ralph Felton; Missionary Education Movement.

CHAPTER IX

SAVING HUMAN LIVES

LOUIS PASTEUR

Luke 9. 1-6; Matt. 12. 9-14

ON December 27, 1922, the people of France shared in a great international celebration in honor of the one hundredth anniversary of the birth of Louis Pasteur, rated by many as the greatest Frenchman who ever lived.

Family and Early Life

As in the case of many other benefactors of humanity Pasteur came from a humble line. His grandfather had been a serf and was given his freedom for four pieces of gold. His father was a tanner and soon after the birth of Louis the family moved to the village of Arbois, where the father established a tannery, and from this the modest income of the family was derived.

Louis went to the primary school in Arbois, and later to college and to the university, finally receiving the Doctor's degree from the École Normale in Paris. Throughout his career as a student he worked hard, but he was by no means always at the head of his class.

Interest in Chemistry

As he progressed in his studies Pasteur had become more and more interested in chemistry and now determined to launch upon a scientific career. He became fascinated with the subject of crystallization and for five years in his laboratory he worked upon the subject of crystallized forms. In 1849 he was made professor of chemistry in the University of Strassburg. Continuing his study in crystallization, Pasteur made a discovery that was destined to lead him into a field of research of incalculable value to humanity. He found that when calcium tartrate was con-

taminated by a small amount of albuminous matter, a process of fermentation set in, following which minute living organisms were present in the liquid. He also established the fact that these microscopic forms of life selected as food certain sorts of material and rejected other sorts. This work took Pasteur across the boundary line that separated chemistry and biology, and from that time forth micro-organisms formed the chief object of his research.

The World of Microscopic Life

To understand the work of Pasteur it is really necessary to know something about the world of microscopic life. We know now that micro-organisms play a very important part in nature. A century ago this was not even suspected. Micro-organisms were discovered by accident by a scientist when he chanced to turn his microscope upon a drop of stagnant rain water; but their significance was not understood. The discovery itself was like getting a glimpse into an entirely new world. As investigation went further, it was found that some organisms are little animals, while others are minute plants, although in some cases it is very difficult to decide to which kingdom they really belong. We now know that micro-organisms are abundant in the ocean, that they build up their living substance out of the salts dissolved in the water, and that they supply most of the food for the animal life of the ocean. The support of practically all the life in the open sea, from the jellyfish to the whales, is afforded, in the last analysis, from these minute forms of life, which have the property of utilizing as food the mineral substances found in the water in which they are suspended. These organisms have an amazing capacity of increasing through division. One becomes two, two become four, four become eight, and so on in geometrical progression. In time it was discovered that there are similar organisms in the air.

The activity of yeast is due to the life of minute plants. For centuries man had been using yeast without being aware of its nature. The most important of the forms of plant life are the bacteria. They have many important functions. It is bacteria that brings about the ripening of

cheese, the curing of tobacco, and numerous other industrial processes.

Experiments with bacteria involve the most refined technique, for it is often difficult to isolate particular kinds and to keep them from mixing with other species. Even with the most careful treatment fruit and vegetables will sometimes spoil; and after taking all possible precautions the investigator sometimes finds his material contaminated. This is partly due to the fact that bacterial matter in the air is widely distributed, and that a mixture may be contaminated from the air even when there has been no other source.

One important fact with regard to bacteria, of considerable significance in the field of disease, has been thoroughly established—namely, that each kind of micro-organism breeds true to type. These primitive organisms fall into species, just as the higher plants and animals do. There are probably no more variations among them than among the higher orders of life.

Professor at Lille

Pasteur had just taken up his study of fermentation when he was appointed professor and dean of the Faculty of Science at Lille. In his inaugural address he emphasized the value of pure science, even though it did not appear to have at the moment a practical application. He recalled the remark of Benjamin Franklin when asked about the value of certain discoveries, "What is the use of a baby?" "Yes, gentlemen," said Pasteur, "what is the use of a baby?" He had unlimited faith that it was worth while to discover the facts of our universe and he was confident that it was wise to push forward in the field of investigation although one could not see exactly the practical use to which the results might be put. In the course of this address he made a striking remark, which has since been frequently quoted: "In the field of observation chance favors only the mind which is prepared." Although Pasteur thus argued the value of science for science' sake, as a matter of fact most of his investigations were along very practical lines.

Studies in Fermentation

As he studied the process of fermentation Pasteur became more and more convinced that it was a phenomenon of life, and not a mere mechanical transformation. At the time ideas on the subject were very crude. Most chemists explained it on purely chemical grounds.

Pasteur made his early study in this field on lactic-acid fermentation—the process that is responsible for the souring of milk. Through experimentation, he established the fact that it is caused by bacteria. By his labors he brought order out of what was previously confusion. He found that the organisms that caused milk to sour could be killed by heating to sixty degrees centigrade. This single discovery, making possible the pasteurization of milk, has resulted in saving the lives of countless babies who could not otherwise have had a wholesome food supply. It was found, however, that heating to sixty degrees did not necessarily kill the organisms that caused the putrefaction of milk. Milk can spoil without souring if the organisms causing putrefaction are present and the organisms causing milk to sour are absent.

Spontaneous Generation

These and other investigations led directly into the question of the origin of these micro-organisms. The theory of spontaneous generation had long been in vogue. That is, people had supposed that caterpillars arose spontaneously from leaves; that frogs, fishes, and eels were produced from mud, and that similar forms of life arose spontaneously. In Pasteur's time these cruder ideas had been done away, but the possibility of spontaneous generation was still generally accepted. Doubtless this theory grew out of the fact that even what seemed to be clear water would often develop life when set aside under certain conditions. Pasteur, however, became convinced that this apparent generation of life was due to life already existing when the water was set aside, and he set out to prove his contention. It turned out to be a very difficult point to prove. He had discovered that heating materials seemed to kill the life in them; yet on some occasions life would develop

in materials that had been heated. This Pasteur lay to contamination from the air or from some other source. To prove his point he loaded upon a mule many flasks partly filled with a boiled mixture and went into the mountains. There, after sterilizing the neck of each flask, he raised it high above his head to avoid the entrance of germs from his clothes, broke the neck with a sterilized forceps, and quickly resealed it. Of the twenty flasks so treated only one gave signs of life. Opposing scientists took up the experiment, went into the mountains, and performed similar experiments with entirely different results. Pasteur was inclined to blame the difference in results upon carelessness in handling the experiments, but the real reason was not discovered until years later. These scientists had taken a concoction made of hay, and the bacillus in hay can withstand continued boiling. Pasteur had employed a different mixture, and the bacillus he had used had been killed by boiling.

To-day we are convinced that there is no such thing in nature as spontaneous generation. Pasteur, by making extended experiments, did more to establish that fact than any other person. A lecture about his experiments delivered by him in 1864 drew a large and eager audience, and the subject was widely discussed in the newspapers and periodicals of the day. As is frequently the case with scientific matters, the question as to whether spontaneous generation could occur took on a religious aspect. Many insisted that spontaneous generation tended toward atheism, and that those who were opposed to the view were in accord with the traditional account of creation. Pasteur's work was therefore considered thoroughly orthodox in its supposed theological bearings.

Following his long work in the controversy over spontaneous generation Pasteur was drawn into the study of the diseases of wine and vinegar. Many makers of vinegar found that despite the greatest of caution certain batches of their product would not turn out satisfactorily, and the manufacturers often suffered great losses for reasons that were hidden to them. Pasteur worked along his usual method of attempting to get at the cause of the difficulty, which he was sure was a particular type of organic life.

He found that if vinegar was heated, thus killing its organic life, it could be kept clean and pure a long time. After extended investigations he made the results public in a lecture given before the Chamber of Commerce at Orleans. This work on vinegar led into a study of the diseases of wines, which he pressed with similar thoroughness.

Studying Diseases of Silkworms

In 1867 Pasteur joined the faculty of the École Normale, where he continued his research work. While still engaged in his studies of fermentation he was asked to investigate a peculiar malady that was killing the silkworm and threatened to destroy the silk industry of France. Up to that time Pasteur had never touched a silkworm and knew nothing of their habits. To carry on his investigations he became a breeder of silkworms. For six years he gave his attention to them, working patiently month after month, studying and examining them, finally, as a result of it all, conquering the diseases of the worms and bringing back to prosperity the silk industry of France. His researches on this subject fill two large volumes. He succeeded where others had failed, not alone because of the ingenuity of his mind, but because he sought for the fundamental cause and because he had the patience to stay with the problem to the end.

Personal Troubles

In 1865 Pasteur's father died, and soon after his own two-year-old daughter. The following year another little daughter was seized with typhoid fever and died suddenly. These were terrible blows to Pasteur and he sought consolation in his work; but the intensity of the life he had led brought on, in 1868, a stroke of paralysis which threatened his life. He had hoped to accomplish so much more and he felt that his work was now ended. On the contrary his great contribution to humanity was still to be made. During his sickness the emperor and empress sent a footman each morning to obtain news of his condition, and the leading people of Paris watched with anxiety for his recovery.

During his illness work on a laboratory that had been authorized by the emperor for Pasteur's research was discontinued. Pasteur heard of this, and the news had a depressing effect upon him. Upon orders of Napoleon the work was immediately resumed. As Pasteur began to improve he could watch the new building under construction. War with Prussia once more interrupted his researches. The school building was now converted into a hospital, and he was deprived of an opportunity to work. He therefore departed with his family for his old home at Arbois. There everything about him became a subject for study. When his sister made bread, he studied the rising of the dough and the influence of the air upon its kneading. In every process of life he was equally interested. He had time also to dream about the things that he would like to accomplish when the opportunity again came to him.

Human Infections

It was now that Pasteur turned his attention to a new field—namely, that of human infections. Throughout all his work one thing had led to another. Chemistry had led him into the study of crystals. The study of crystals had brought him face to face with the problem of bacteria. That had led him to the study of fermentation of all sorts and later to the study of the diseases of silkworms.

For some time Pasteur had been pondering over the possible relation of his work to the spread of human infections. He found himself coming to the conclusion that contagion might be caused by micro-organisms. The loss of his own children by disease and the terrible loss of the French troops during the war, through epidemics, blood poisoning, and similar scourges, had deeply impressed him. Up to that time the cause of infectious diseases was little known. Epidemics were considered mysterious visitations of Providence. The germ theory had now been demonstrated in the matter of vinegar, wines, and beers, and also in the diseases of silkworms. Analogy suggested that the researches should be carried over into the field of human diseases. Pasteur became eager to promote interest in the germ theory. Accordingly he applied for membership in the Academy of Medicine. Although he was not a doctor

of medicine he was elected by a majority of one. He valued this connection because it gave him opportunity to attend the meetings and to create interest in his new theory. His medical friends, however, did not realize that they were associating with a man whose discoveries with regard to disease were to revolutionize all their future work.

Practical Results of the New Theory

The first successful applications of Pasteur's discoveries were made in the field of surgery, and the change that has come over surgical methods has been one of the greatest boons ever conferred upon humanity. In Pasteur's day the number of deaths resulting from surgical operations was appalling. Wounds became infected and blood poisoning was common. Hospitals were common sources of infection, and many of them were regarded as death chambers.

Dr. Joseph Lister, of the University of Edinburgh, had followed Pasteur's work with great interest. He decided that if it were true that diseases were carried by micro-organisms, the thing to do was to get rid of the organisms. Accordingly, he disinfected everything that had to do with an operation, from the hands of the surgeon to the bandage and instruments employed. He was criticized by his colleagues for employing these curious methods, but the results were so successful that they compelled respect.

Doctor Lister wrote a letter to Pasteur at the time, extending his most cordial thanks for Pasteur's brilliant research, which had furnished him with the foundation principle of the antiseptic method. Other surgeons began to employ these methods, and Pasteur pleaded before the Academy of Medicine for the general adoption of the system. Naturally the discussion brought forth the usual antagonism to a new idea, and many people were unwilling to accept the theory. It was only because those who accepted and acted upon it were successful, while those who did not do so were not successful, that the idea gained standing.

Inoculation Against Disease Discovered by Accident

Pasteur now made a study of the disease called anthrax,

which had long been a terrible scourge to animal life. Through his researches in this field he stumbled upon one of the greatest discoveries of his life—namely, that germs can be modified so that they are less deadly than before, and that when injected into animals they serve as a source of protection against the virulent strains of the same kind of germs. This, of course, is the fundamental theory back of vaccination and various inoculations.

The discovery grew out of the fact that Pasteur's experiments were interrupted for several weeks. When he tried to use his old cultures he found that they did not produce the diseases expected. He was about to throw them away when it occurred to him to inoculate certain animals with a fresh culture of the same germ. To his surprise practically all the animals thus treated proved to be immune to the fresh culture.

This discovery was of so much promise to the owners of cattle, sheep, and poultry that wide public attention was turned to Pasteur's work. Again opposition developed, and Pasteur was forced to engage in a great public experiment before people could be convinced of the truth of his theory. The method has now become widely used and has resulted in saving millions of dollars and many lives of animals.

Further Researches

Encouraged by these studies, Pasteur determined to investigate the possibility of applying his methods to the control of contagious diseases in general. Visiting hospitals was extremely repulsive to him, but for the sake of extending his knowledge he made various visits to patients in company with doctors. He began to examine secretions and to identify various kinds of organisms. Then he found the cause of boils to be a microbe, and his motto became "Seek the microbe."

He became very much interested in the study of certain fevers—diseases that were carrying off thousands of persons. In a discussion of this subject in the Academy of Medicine, in which a speaker was trying to explain the cause of an epidemic, Pasteur interrupted, saying: "What causes the epidemic is nothing of the sort; it is the doctor

and his staff that carry the microbe from an infected person to a healthy one." His conviction was so strong on this matter that he could not help expressing it forcibly, and he was able to prove his point.

As a result of his work Pasteur saw a remarkable decline from mortality in surgical operations, an amazing decrease in the number of deaths, and the abolition of erysipelas and gangrene in hospitals where previously they had run riot.

Hydrophobia

Turning to hydrophobia, Pasteur performed thousands of new experiments. He finally became convinced that a person properly treated by inoculation could be kept from suffering the malady. People were frequently dying in the hospitals of Paris from this horrible and painful disease. Pasteur, however, even after many successful experiments with animals, was still afraid to make a trial upon a human being, lest he might cause his death. While he was in this valley of indecision, a circumstance occurred which brought him to a decision. A nine-year-old boy was brought to his laboratory. He had been furiously attacked by a mad dog, thrown to the ground, and severely bitten about the face and hands. Owing to the severe nature of the case the doctors in charge insisted that inoculation should be tried. The experiment was entirely successful, and the boy recovered. Other cases followed, and soon the truth of his theory became established, although not without the most bitter opposition on the part of some members of the medical profession and others.

Some criticized him for performing experiments upon animals; but Pasteur insisted that if these experiments had saved even one child from a horrible death at the cost of the knowledge gained through the death of dogs, they were justified. Thus have most steps forward been opposed. We must remember that even the giving of anæsthetics met with violent opposition from persons who felt that it was wrong to check pain that God had intended to inflict.

Pasteur did not enjoy this work. Operations were a horror to him, but he stayed at his task because of the

good he felt he was accomplishing. Pasteur Institute in France, established to carry on his work, had, up to the year 1912, treated more than thirty thousand cases of rabies with a mortality of less than one per cent. In some of these cases the treatment was administered too late for possible saving of life. Branch institutes where the treatment is given have now been established in many countries. There were more than forty such branches in 1914. In the year 1924 nearly three hundred persons took the Pasteur treatment for rabies in New Jersey alone.

Closing Days

The conquest of hydrophobia was the crowning achievement in Pasteur's life. After 1888 he devoted most of his time to the work of his institution and to superintending treatments given to patients. He looked forward to new fields to conquer—diphtheria, cholera, tuberculosis, the plague, and other diseases. He was accorded great honors by his fellow countrymen, but his strength kept him from going forward with his work as he would desire.

On September 27, 1895, he died. At the request of the French government his body was placed in a beautiful chapel at the base of the Pasteur Institute in Paris. Its marble walls bear the names of the chief fields of investigation in which he won renown—"molecular asymmetry, fermentation, spontaneous generation, studies on wine, studies on silkworms, studies on beer, the cause of contagious diseases, curative vaccines, the prophylaxis of hydrophobia." Wreaths and garlands of grapevines, mulberry leaves, and figures of cattle, sheep, dogs, and poultry, for the conquest of whose diseases he did so much, are used as decorations on his tomb; and on the vault above his grave are four angels watching over him—Faith, Hope, Charity, and Science. In the laboratories above his tomb his great work is going on.

Pasteur was a quiet and modest man, although he received honors of all sorts and recognition enough to turn the head of an ordinary mortal. He was a devout Roman Catholic, a devoted son, parent, and husband, and one of the greatest servants to mankind whom modern ages have produced.

For Discussion

1. How much do you consider the life of one human being to be worth?
2. What is the difference between rescuing a drowning person and obeying the speed laws?
3. In what respect is prevention better than cure?
4. How was Jesus affected by human suffering and disease? Do you think Jesus was more religious when he was teaching the people than when he was healing the sick? Give reasons for your answers.
5. How has the work of Pasteur helped to prevent and relieve human suffering?
6. Trace the steps by which Louis Pasteur was led into his great field of human service. What are some of the things that still remain to be done?

Things to Do

1. Through the aid of your librarian look up the story of the heroic men who risked their lives in the conquest of malaria, smallpox, and yellow fever.
2. Find out which of the contagious diseases have had their germs isolated and cures found, and which are still being studied.
3. Ask some leading physician to tell your class about other kinds of discoveries that are helping to cure and prevent human suffering.
4. Study the health situation in your community and see from what unnecessary causes deaths are occurring.
5. What could we do in our own communities to make the knowledge gained by Pasteur and other scientific workers in the same field available for those who are now suffering because of the lack of it?

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Hawley

CHAPTER X

TEACHING A NATION TO ENJOY GOOD MUSIC

THEODORE THOMAS

Psa. 95. 1-3; 98. 1-6

MUSIC is one of God's greatest gifts to the human race, but one must become acquainted with the best in music in order fully to appreciate it. Do you know about the man who dedicated his life to the task of teaching his adopted country to know and appreciate good music?

At Home When Opportunity Knocked

On December 7, 1860, a young German immigrant in New York City had come home from a hard day's work and curled up in his chair for an evening's rest. Suddenly a knock was heard at the door, and a messenger appeared with an urgent request. Two blocks away in a great music hall an opera was to be presented. The audience was assembled, and the members of the orchestra were in their places. At the critical moment, however, the orchestra leader had been taken ill and was unable to appear and perform his duties. Would this young man come to the hall and lead the orchestra? For a moment he considered the request, then he replied, "I will come."

Hastily changing his clothes, Theodore Thomas—for that was the young man's name—made his way to the music hall, appeared in front of the waiting audience, and the evening's entertainment was begun. The opera that was being presented was one with which young Thomas was totally unfamiliar, but he performed his duties so effectively that he gained the heartiest commendation of the critics and in one evening made a reputation such as might have taken him many years to acquire under other conditions. Opportunity had knocked at his door and had found him ready.

Naturally such a remarkable incident requires an explanation. There was much back of it in young Thomas' life, and as time was to show, there was much to follow.

Early Life in Germany

Theodore Thomas was born in Esens, Germany, October 11, 1835. The community in which he lived was interested in music, and Theodore's father was the leading community musician. Both his father and his mother were reasonably well educated, and the home into which he was born was a cultured one. There were brothers and sisters in the family but none of them, other than Theodore, ever manifested any special musical ability, and none of them, except Theodore, took up music as a profession.

The young lad was duly christened in the Lutheran Church with the name Christian Friedrich Theodore Thomas. The first two names, however, seem never to have appealed very strongly to him, for very soon he was known only as Theodore Thomas—the name he retained throughout his life.

Theodore was a genuine musical prodigy. He could never remember a time when he was not an artist appearing before an audience; in fact, he began to tease for a violin when he was only two years old. His father hunted up an old instrument and gave it to him. Theodore took the matter seriously and he would sit all day on the front steps scraping away as hard as he could at the violin. Sometimes his small hands would become tired holding the big bow. Then he would lay it down and say to his mother, "Mamma, I am going away—far away." Then he would relate long tales of the great things that he expected to do when he grew up.

Theodore was a fascinating, lively little fellow with tremendous will power. Naturally he was not always easy to manage. He was very fond of his parents, and they were very fond of him. This close relationship continued. As a boy he worked that his earnings might help support the family, and later in life he took his mother into his own home and cared for her in her old age.

Theodore did not like to go to school. The ordinary subjects did not interest him very much, and his teachers

complained that he spent his time writing music and that he neglected the tasks which were assigned to him. His parents recognized his talents, and very soon the old violin gave place to a better one. It is said that at seven years of age he could play any piece of music which was placed before him. He learned so readily that it appeared as if he were recalling what he had known before rather than learning something entirely new.

Coming to the United States

When Theodore was ten years old, his father and mother decided that they could improve their condition by coming to America. Soon after that decision the entire family landed in Castle Garden, New York City. In those days the trip took six weeks, but Theodore kept things lively by blowing the fog horn and playing his violin by turns.

New York is described as being at that time a provincial town of two-story houses, with pigs running around Broadway and eating up the refuse thrown out from the kitchens. The New York of later days had not yet come into existence.

Struggles in His Adopted Land

In the new land Theodore Thomas' father did not find it altogether easy to earn a satisfactory living for his family. America was young and a very unmusical country, and the opportunities for a German-speaking musician were not numerous. Theodore, as the oldest child of the family, was obliged to help earn money to support the other members. Naturally he turned to his violin. About all that he could do was to play for dances. The symphony orchestras such as we have to-day were then unknown. The young lad was left largely to his own devices to make his way as best he could without the advantages of schooling. He joined a brass band and often marched in parades. Once he took his violin, went into a saloon, played, and then passed the hat. He felt humiliated to do this but decided it was better than going hungry. Many times he was obliged to play all night for parties. He hated this work and even as a child he realized that he must not let

it demoralize him. To avoid such demoralization he pretended to forget all about the dance and imagined that he was practicing musical exercises. He therefore played every note pure and true and every rhythm well defined. As a matter of fact that experience did help him to develop an amazing sense of rhythm—something which stayed with him through life.

When Theodore was twelve years old he obtained work in a theater orchestra. There he heard Shakespeare's plays for the first time played by some of the great actors of the day. It was there also that he began to get acquainted with the great musical composers. That experience at the theater helped to make up to some extent for his lack of education in school. At fourteen years of age he got a job playing in a marine band with his father. There they handled the first and second horns for an entire year. This work made him thoroughly familiar with the brass choir of orchestra organizations, with which he was to have so much to do later in life.

His First Concert Tour

At the end of his experience in the marine band, Theodore conceived the idea of starting out on a concert tour of his own. He always had a vivid imagination and he was so full of life that he was eager for all sorts of experiences. Accordingly he had some posters printed, procured a horse, and, with a large pistol at his side, started out to tour the South. His idea was to travel in a straight direction regardless of roads, crossing creeks, fields, or fences, as he came to them. His posters described the advantages of hearing the marvelous boy violinist.

When he reached a town he would make arrangements to hold his concert, probably in the hotel dining room. Then he would distribute his posters. Having worked up an audience, he would sell tickets at the door until the time for the performance. Then he would go to the platform and give the program.

Again in New York

Returning to New York he soon joined an Italian Opera

Company in which at sixteen he was made leader of the second violins. At eighteen he played under Jullien, a famous European conductor. Jullien always included a few classical numbers in his programs, but the other numbers were common and often incongruous.

That new experience brought Thomas into touch with wood-wind instruments. He learned many things from Jullien, and particularly how not to do certain things; for, with all Jullien's good intentions, he was in many respects a very crude leader.

In 1854 Thomas was made a member of the New York Philharmonic Society, which gave several concerts each year. He served as a first violinist and afterward became conductor of the orchestra. Altogether he was connected with the Philharmonic Society thirty-six years. Soon after joining that society he became a member of a famous quartette of string players. He was the youngest member of the group, but the associations meant much to him.

Man and Musician

Thomas had a peculiar nature. He was very lively and full of all sorts of pranks; but he was a thorough idealist and, although he lived a free and unrestrained life, he never stooped to anything common or vicious. He insisted on keeping his mind and heart pure, although, as he related afterward, he never went to bed if he could help it. It was said of him at this time that he threw away enough energy every twenty-four hours to keep six men going, but through it all he never did anything that he would be ashamed to tell his own sons.

On one occasion he was chased by an angry policeman. Coming to a tree, he grabbed a limb and swung himself up into its branches. There he took his violin and began to play such amusing tunes that the policeman finally went away grinning. Thomas was extremely careful about his words, his actions, and even his thoughts. He would not listen to vulgar talk of any sort, read immoral or trashy books, or go to questionable places. Those standards he maintained throughout his whole life lest he might poison his mind. "A musician," said he, "must keep his heart pure and his mind clean."

The Theodore Thomas Orchestra

In 1863 Thomas launched his first ambitious musical venture in his own name. From the very first his ideals for his work were high. He believed that one could not further the cause of good music by playing bad music. He had unlimited faith in the potential musical appreciation of the American public but he knew that that public had to be trained, so he deliberately set out to train the people of the United States to appreciate good music. He was so thoroughly convinced that greater joy came from good music than from cheap music that he knew he would succeed if he could have time.

There were not, however, at the time when Thomas began his work, enough people in New York City who appreciated good music to make any musical venture of the best sort financially profitable. Thomas was obliged, therefore, to include many of the lighter numbers in his programs. He always inserted one or more of the better pieces, hoping that little by little people would come to understand and appreciate what he was trying to do. His commitment to this task was very serious. In the year 1862 he definitely decided upon his mission in life—namely, to devote his energies to a cultivation of the public taste for music.

Thomas felt that what the United States needed most of all to make it musical was a good orchestra and plenty of concerts within reach of the people. The Theodore Thomas Orchestra gave its first concert in Irving Hall, New York City, December 3, 1864. The vision of its leader was to raise music to the same high standards that had been attained by painting, sculpture, or architecture. During the winter the orchestra gave several concerts, and the following summer several concerts in the open air were planned and given. In 1866 Thomas inaugurated his famous summer-night concerts, which continued many years.

About this time Steinway Hall was opened in New York City, and that provided a place for Thomas to display his talent. Had it not been for this hall he could hardly have gone on with his work, as the expense would otherwise have been too great.

In 1867 Thomas made a trip to Europe, traveling to every spot where he thought he could hear good music, making notes on the performances, and purchasing music wherever possible. He came home with his purpose strengthened, and greatly encouraged over the relative standard of work that he had been able to establish. As a young man he had very much wanted to be a composer but he now felt clearly called to the task of teaching America music. He was convinced that in New York City business men needed a healthful recreation which would not be merely an amusement. It was a great encouragement to him when business men came to him after his concerts and told him that they had been benefited by the music presented. The worry and anxiety of keeping his organization together was very great. However, he succeeded fairly well and began his tours of the United States, which continued for twenty-two years. He would often make several tours each year. He traveled incessantly, going to every State in the Union, and there was no considerable town of importance in which his orchestra did not appear at some time or other. He found that Boston was particularly receptive and he also got a good hearing in Chicago.

Calamity in Chicago

On October 9, 1871, he was approaching the city of Chicago to give several scheduled concerts when word came that Chicago was burning. Of course, the dates for the concerts had to be canceled, and, in fact, he could not even get into the city. He therefore took his men to Joliet, and there they remained until the dates for their engagements in Saint Louis. This catastrophe to Chicago was also a great catastrophe to Thomas. His contracts with his men provided that, when he was not able to give concerts, they were to receive no pay. He refused, however, to take advantage of that clause in the contract and insisted on paying them although it meant for him financial ruin, from which he did not recover for many years.

A Dramatic Moment

During his travels Thomas had become very popular in

the city of Cincinnati and he returned to that city a number of times to conduct musical festivals. In May, 1875, he was directing Mendelssohn's "Elijah." Just as the signal for the famous chorus, "Thanks Be to God," was given, rain came in torrents after a long drought. Gathering his forces together, chorus, orchestra, and organ, words and music rang out: "Thanks be to God, he laveth the thirsty land! The waters gather together, they rush along, they are lifting their voices! The stormy billows are high, their fury is mighty; but the Lord is above them, and he is almighty." This was a memorable occasion and one of the most dramatic moments in his career.

Debts

Despite his long years of labor Thomas still found his path a thorny one. No sooner would he get the public taste trained to a certain point than cheap imitations would spring up and succeed in getting enough of his patronage away so that the financial success of his enterprises was always doubtful. In fact, by the year 1876 he was twenty thousand dollars in debt. At that time an opportunity came to him to go to the Philadelphia centennial under an arrangement which promised to return him enough money to pay all his debts. The plan, however, did not work out as was anticipated, and he became so deeply involved that his musical library was taken by the sheriff and sold at auction. His friends urged him to go into bankruptcy and thus relieve himself of the obligations that were sapping his vitality. This he steadfastly refused to do, although for twelve years he was in the hands of the sheriff, and he relates that it made such an impression upon him that even in later years he could not hear the doorbell ring without being startled.

One comforting note in the situation was the fact that the library, sold at auction, was bid in by a friend in New York City. That friend immediately loaned the books to Thomas, so that they were in reality never taken from his shelves. Several years later this friend wrote assigning the title of this library to Mrs. Thomas, telling her that she could let her husband use the books if she would caution him to be careful of them.

The Theodore Thomas Orchestra Disbands

Despite his long years of touring, conditions were such that it became impossible to keep an orchestra together without some independent subsidy, and there was no such subsidy available. Accordingly, August 4, 1888, in the city of Chicago, the Theodore Thomas Orchestra was forced to disband. For twenty-five years it had been the cornerstone of American music. It had been the means of teaching people everywhere to appreciate the great masters of music. The disbanding of the orchestra was a dramatic occasion, and the hearts of the players were deeply stirred.

The two years which followed were the most terrible in the life of Theodore Thomas. It looked as if failure had come at last. His professional career was wrecked, his orchestra disbanded, his property gone, and his wife was lying on her deathbed. Of course, Thomas still had a large earning power; but, as he was not able to keep an orchestra together, the concerts he gave were of necessity mediocre in quality. In other words, he was obliged to play for money, and this struck at his very life. He felt that it was almost too great a defeat to be borne. He could not endure the thought, yet to support his family he was obliged to continue. He saw his men playing for dances and doing other cheap work. The following year his wife died, and Thomas went to the country practically in a state of collapse. At that time he said: "One must fight daily and every moment for a respectable standard in anything. I cannot find one any more, so I have renounced, for I would rather take my fiddle and play on the streets for a living than sell my honor as a man or an artist." At this time he was resolved to give up his musical career and seek a livelihood in some profitable walk in life.

A New Orchestra in Chicago

Just when things were darkest, a light began to dawn; and in 1891, through the influence of friends, a chance came for him to go to Chicago and become director of the Chicago Orchestra. With this new opening some of the accumulated gloom and distress began to pass, and Thomas undertook seriously the task of building up a new orchestra.

He even succeeded in getting many of his old men back, so that the new orchestra that he built in Chicago was really founded upon the original Thomas orchestra.

When his admirers in New York City found that he was actually to leave the city, there was much excitement, and a movement was started to provide him a great hall so that his New York orchestra could be permanently endowed. It was too late, however, for the contract was already signed, and Thomas went to Chicago to do what he had been unable to do after many years of effort in New York City.

In 1893 he directed the music at the World's Fair in Chicago, and many offers came to him to lead orchestras in other cities.

Orchestra Hall

By the year 1903 Thomas had come to see clearly that it was useless to try to make even the Chicago Orchestra permanent without its own building or other form of endowment. To keep his men together he was obliged to continue his tours, and conditions were such as to make the life of the orchestra always a precarious one. To force action he announced that, unless Chicago would build a permanent hall for the orchestra, he could not continue. The great hold he had on Chicago was never demonstrated so effectively, for stenographers, clerks, and workers in every branch of life contributed to a fund that finally totaled \$750,000, out of which the famous Orchestra Hall of Chicago was constructed on Michigan Boulevard.

During his years of touring Thomas had developed some very definite ideas as to the sort of a hall which an orchestra needed, and, so far as possible, his ideas were carried out. He planned not only a great auditorium but rooms adapted for classrooms so that a college of music could be built up.

His Last Days

Thomas gave personal attention to planning and erecting his new building, although his health was already beginning to break. He was blind in one eye, and deaf in one ear, and his heart and lungs were bad. In the summer of 1904

he sat in a darkened room, writing sketches and committing to memory new scores in preparation for his work in the new building.

At last the hall was complete. It pleased him immensely. He began rehearsals in it before it was thoroughly dried. December 14, 1904, a great opening concert was given. After fifty years the Theodore Thomas Orchestra was established in a hall of its own. There was indeed great rejoicing, and Thomas was in a way to see the realization of his lifelong ambition. On Christmas day, however, he was forced to take to his bed, and on January 4, 1905, he died. A simple funeral service was held in Saint John's Episcopal Church, Chicago, and afterward a large crowd gathered in the Auditorium of that city to do him honor. His death was considered a national calamity, and thousands of testimonials were received. He had come to a nonmusical America and he had done more than any other man who ever lived to teach America to appreciate good music. Someone said of him, "He created musical taste where none was before." Another declared, "He was the father of classical music in America." By another he was described as "the greatest orchestra leader in the world."

Personal Traits

Thomas battled for an ideal at a time when such battling was far from easy. He actually went hungry, worked when he ought to have rested, and played when his hands were cold because he had undying faith in the latent musical appreciation of the American public. He realized that a solid musical taste is not formed by magic, but that it is line upon line, and precept upon precept. He taught thousands of American boys and girls their first appreciation of real music. He worked hard, lived rationally, and his devotion to good music exemplified many of the characteristics of the early religious martyrs.

Some of Thomas' personal traits were interesting. He always insisted that his players should watch him. He never rapped upon the stand or called attention in other noisy ways to himself. Instead, his men were expected to watch his every move, and those motions were full of meaning. His left hand, with which he made his signals, was

wonderfully developed, and the continual waving of his arms developed enormous muscles. It is related that at one time when a local policeman persisted in barring his way to a theater where he was to conduct a concert, he picked the policeman up in his hands, tossed him into a pile of scenery, and walked upon the stage to lead his orchestra.

He could listen to any one group of instruments and shut out all the others. He could even detect a false note of a single instrument played in company with all the others. He could pick out one flat note and indicate the player who was responsible for it. To him music was a joy. He saved about ten thousand of his concert programs. Among these there are hardly any duplicates. He always insisted upon a new program for each concert. He was often stern in dealing with his men, but in his home relationships he was kindly and unselfish.

Upon his death Sidney Lanier said:

To see Thomas lead is music itself. His baton is alive, full of grace, of symmetry; he maketh no gestures, he readeth his score almost without looking at it, he seeth everybody, heareth everything, warneth every man, encourageth every instrument, quietly, firmly, marvelously! Not the slightest shade of nonsense, not the faintest spark of affectation is in him. He taketh the orchestra in his hands as if it were a pen and writeth with it.

At the time of his death Paderewski sent the following message:

The entire musical world joins in deepest sorrow over this terrible bereavement. The passing away of the illustrious Theodore Thomas is an irreparable loss to our art; for scarcely any man in any land has done so much for the musical education of the people as did he in this great country. The purity of his character, the firmness of his principles, the nobility of his ideals, together with the magnitude of his achievements, will assure him everlasting glory in the annals of artistic culture.

For Discussion

1. If you should make a list of a dozen melodies you have known and liked for five years, how many of them would be standard, good music, and how many popular or jazzy?

2. Thomas used to say that one must know the best there is in music in order to appreciate it. How do you distinguish between good music and poor? Has Theodore Thomas directly or indirectly influenced your appreciation of music? How?

3. Which motto in your opinion brings success to a person with musical ambitions: "One must fight daily for a respectable standing in anything" or "Give the people what they want"? Which of these standards is dominant in symphony orchestras, newspapers, the profession of medicine, the movies, church music? Define your idea of success. Was Thomas successful? What did "faith in the judgment of the American people" have to do with his career?

4. Was Thomas a genius? Did that make his career an easy success? Give facts to support your answer.

5. In what ways is good music a blessing to the world? How can we help increase that blessing? Be specific.

Things to Do

1. Attend a good concert and later discuss its merits.

2. Ask some local musician to speak to the group about good music and how to understand and appreciate it.

3. Study the music used in the various services of your church to see if it measures up to the highest standard of what good music should be.

4. Join or organize an orchestra in your school or church and study to produce some of the world's best music.

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CHAPTER XI

A THINKER MAKES THE WORLD A BETTER PLACE IN WHICH TO LIVE

CHARLES PROTEUS STEINMETZ

Job 28. 20-28

It is a common saying to-day that we are living in an age of electricity. To the man of whom we are now to study that did not seem fully true. He said that we are still in the age of coal and dirt but that the age of electricity was soon to come. He dreamed of a world in which practically all that is now done by hand will be done by electricity and he labored to make that world a reality. His life is of such significance that every modern boy and girl should be acquainted with it.

Early Days

Charles Proteus Steinmetz was born in a four-story brick apartment house in Breslau, Germany, April 9, 1865. His father—Carl Heinrich Steinmetz—was a lithographer with a liking for things mechanical. He named his son Carl August Rudolph Steinmetz. The name Proteus was conferred in jest many years later, and Steinmetz adopted it in place of part of the long name that had been given to him by his parents. The boy was born in the Germany of Bismarck. While he was still a baby, his mother died, and he was trained by an overindulgent grandmother, who called him “Carluszek” and who well-nigh ruined him.

Even in his play young Steinmetz manifested some qualities that were distinctive. He always wanted to go one step further than other children. When he built a house of blocks he one day insisted upon putting a light into it, as he could not imagine a house without a light. The result was that he nearly burned up the entire property. He also built a mill with a water wheel of blocks in the living room and then poured water upon the wheel to see

it move. He was always getting his grandmother into difficulty by such pranks, but she never reprimanded him very severely. One of the games he played with his grandmother was "going to America." In this game a small red chest served as the vessel. Some years later, when Carl actually sailed for America, the little red chest went with him.

Carl's father was a wise and kindly man and much of a companion for his children. He discovered the mechanical genius of his son and among other things purchased for him a miniature steam engine, which proved to be a great delight to the boy.

School Days

When the time came for Carl to attend school, he was taken to the school building and left for half a day. When he found out that he was expected to go back he cried so hard that his schooling was delayed an entire year. A year later he entered school and really enjoyed it. Curiously enough, however, this student, who was to become one of the world's greatest mathematicians, had serious difficulty in learning the multiplication table. This was the first real work he had ever done, and he found application a difficult thing. Young Steinmetz went through the elementary schools of Germany and then to the gymnasium. In 1882 he went to the University of Breslau, where he studied for six years.

In the University

Steinmetz's entry into the university was a great event in his life. It broadened his vision in many ways. He was what might be called a "grind," for, contrary to the custom of many students, he skipped no lectures and did his work carefully and well. However, it should not be imagined that he limited himself to his studies.

Throughout his life he was socially inclined, and his fellow students soon found that he was a jovial partner for picnics and parties of all sorts. His deformed body did not keep him from having a jolly good time with his friends.

Socialist Friends

Among the friends whom Steinmetz met in the university were several ardent young socialists, who were keenly conscious of the social injustices of the day and were eager to help set some of the wrong things right. They were genuinely interested in the movement to make the world a better place in which to live. On account of rigid governmental restrictions these young socialists were not permitted to hold their meetings openly; instead they had a secret rendezvous, where they carried on their discussions. Very foolishly for their safety they allowed a picture of the group to be taken. In due time the police gathered information against them, and several of Steinmetz's friends were put into jail. This left him in the position of editor of several socialistic publications, which very soon went into bankruptcy. Steinmetz himself was not arrested at the time, although he kept in communication with his friends in prison through a secret code with the use of invisible ink.

Gradually he had been coming to the conclusion that he and Bismarck could not permanently breathe the same air. His school work was drawing to completion, and he had finished a thesis for the degree of Doctor of Philosophy when he was warned indirectly, through the kindly agency of a friendly professor, that the police had prepared a case against him, and that he was about to be arrested and put into jail. Steinmetz's professors believed in him and did not wish to see him punished. They were also proud of his achievements in school and reluctant to lose him.

A Fugitive From Germany

Upon hearing that he was in genuine danger Steinmetz shared in a little farewell party arranged for him, went to his home in the middle of the night, aroused his father, and bade him good-bye, saying that he was going to visit a friend and was obliged to catch an early train. This was literally true, although Steinmetz knew he would probably never be able to return to his family. Before daylight the next morning he was approaching the Austrian frontier, having purchased a return trip ticket to a town near the

border. Naturally he did not expect to use the return coupon but he counted upon it as an aid in keeping the police off his trail. Arriving at the border town, he called upon his friend, and this friend at once arranged an excursion over the border to a popular summer resort. They bought two return tickets; but, once across the international line, Steinmetz did not return. He went on to Prague and then to Vienna. He stayed there only a short time and then traveled to Zurich, Switzerland, where he spent a year.

From Zurich to America

He was greatly devoted to his family and schoolmates, and the breaking of these personal ties was a severe strain upon him. He desired to enter school in Zurich, but since he could not show proper passports he was kept out of school nearly six months. At last, through the influence of a friend, he was admitted to the university. Here he made the acquaintance of Oscar Asmussen, who was to play an important part in his life. Asmussen, who was studying in Zurich, was supported by an uncle in California. When he wrote to the uncle that he had fallen in love with a Swiss girl, his support was cut off, and he found himself under the necessity of returning to America. He invited his friend Steinmetz to accompany him. Steinmetz, however, had no money. Asmussen then agreed to cross in the steerage and share his remaining money with his friend. Steinmetz finally agreed to this proposal. Arrangements were made, and after eight happy days in the steerage the two young men arrived at Castle Garden, New York City, June 1, 1889.

In America

Deformed in body and without money, Steinmetz did not make a very good impression upon the immigration inspectors, and it was only through the ardent pleadings of Asmussen that he was admitted. The two friends found a domicile in Brooklyn, and within two weeks Steinmetz had secured a job working for Rudolph Eickemeyer, a prominent manufacturer of Yonkers. Almost immediately he made application for naturalization as a United States

citizen. He felt sure that he was in America to stay. To be near his work he and Asmussen later rented an apartment in Harlem. There they enjoyed life together for some time.

An incident that happened there illustrates one quality of Steinmetz's character. One day the young men discovered that their apartment was infested with mice, but instead of killing them they fed them until they became very tame. The number increased so steadily that living in the apartment became impossible. However, as they did not wish to kill their friendly mice they moved to another apartment instead.

Steinmetz at once began the study of the English language and very soon applied for membership in the American Institute of Electrical Engineers, to which he was finally admitted. He also joined the New York Mathematical Society. A year after his arrival in America he made his first public appearance at the meeting of the American Institute of Electrical Engineers by criticizing an extremely involved and technical paper presented before that body. Thus, at the age of twenty-five, he had gained rank as a master mathematician.

The Influence of Rudolph Eickemeyer

Steinmetz's employer had a profound influence in the life of the young electrician; for Rudolph Eickemeyer, besides being a manufacturer, was a gentleman of culture, an inventor, and an electrical engineer of genuine ability. Until this time Steinmetz's knowledge of electricity had been confined almost exclusively to what he had read in books, but now he came into contact with a practical electrician. This was in the days of the beginning of electrical development. The incandescent light was just coming into general use. Later in life, in describing Eickemeyer's influence, Steinmetz said, "He showed me how I could apply my knowledge and make myself useful to myself and to the world." Curiously enough, Eickemeyer had also left Germany as a fugitive, so there was this common experience between them.

It was about this time that Steinmetz Americanized his name. He changed the German "Carl" to the American

"Charles" and, being greeted upon the street one day by a student friend from Germany, who said, "How do you do, Proteus?" he added "Proteus" as his middle name. From that time forward he was known as Charles Proteus Steinmetz.

Developing Electric Street Cars

Steinmetz worked with Eickemeyer, developing the first electrical street cars. These were finally put into operation in Brooklyn. Steinmetz used to accompany them upon their trial runs. The public did not take them very seriously. People considered them a fad. They had no idea that the electric cars would finally take the place of the reliable horse cars of the day.

The Law of Hysteresis

In connection with the investigation of the making of street cars Steinmetz became interested in the subject of magnetic losses. This led him into one of the most important investigations and discoveries of his life. The law he finally discovered is known as the "law of hysteresis." This may not mean much to the uninitiated but it is a very important matter to the builder of electrical apparatus. It showed for the first time the relation of the loss of motor power to the increase of magnetization. This by-product of his street-car work cleared up for all time a very perplexing engineering problem.

All this had been accomplished within three years of the time Steinmetz had appeared at Castle Garden and had been admitted to this country only upon the most urgent pleading of his friend Asmussen.

From Yonkers to Schenectady

Steinmetz had moved to Yonkers and had made warm friends among his fellow workers. In the home of Eickemeyer he was always a welcome guest. Their relationship was that of friends as well as that of employee and employer. In 1882 the Eickemeyer concern was sold out to the General Electric Company, just being formed, and Steinmetz was retained as an employee. After a short residence at one of the other factories of the General Electric Com-

pany, Steinmetz moved to Schenectady, which from that time was to be his home.

Electrical Achievement

These were the golden years of electrical development, and Steinmetz was ever in the forefront of the movement. He was always allowed to have pretty much his own way with his work and to give his attention to such matters as seemed to him important at the moment. Much of the work he accomplished was of such a technical character that it can hardly be appreciated by those who are not specialists in his particular field. Before going to America he had written his Doctor's thesis upon the subject, "On Involuntary Self-Reciprocal Correspondences in Space Which Are Defined by a Three-Dimension Linear System of Surfaces of the Nth Order." Throughout his life his achievements in the field of mathematics were phenomenal. Some of these could not be appreciated even by electricians until he had devoted long periods of time to educating them to his viewpoint.

In the field of electrical development Steinmetz made three outstanding contributions. These were his investigation of magnetism with the discovery of the law of hysteresis, the development of a practical method of making calculation of the baffling alternating current, and his study and theory of electrical transients. The first opened the way for the development of the electric motor. The second made possible the transmission of high-voltage electric current over long distances, and the third gave a knowledge of electrical disturbances hitherto unknown and unappreciated. Steinmetz was engaged in this last study at the time of his death. It was his study of lightning which brought him widespread recognition in the popular mind and caused him to be known as "the hurler of thunderbolts" as well as "the wizard of Schenectady." Steinmetz did not care for these descriptive terms of himself, as he looked upon the lightning generator he had constructed at Schenectady, and from which the lightning bolts were hurled, as a regular part of his investigation into electric transients, and not as something designed for spectacular ends. With the development of

great power systems he had seen that lightning was one of their greatest enemies and that it had to be mastered. It was with this definite purpose in mind that he made his lightning machine, which attracted such widespread public attention. He assisted materially in developing the lightning arrester, which is now the guardian of our electrical systems. His work also helped to make possible the development of automatic hydroelectric generating plants and all the great superpower electrical systems, which seem destined to play an increasingly important part in our life.

Visions of a New World

It should not be imagined, however, that Steinmetz felt he had mastered the study of electricity; instead he saw in the future a time when electricity would in a very real sense make a new world. He expected to see nitrogen taken from the air in large quantities by electricity to replenish the soil and he hoped for the time when, by the use of electricity twenty-four hours in the day, an evenly distributed load would be put upon our electrical systems, and practically all the work of the world be done by electricity. He was a great advocate of the elimination of waste and felt that one of our greatest wastes to-day is in our steam-transportation system. He insisted that steam could never compete with electricity and saw clearly that at the present time we are wasting energy hauling loaded coal cars around the country when this coal could be burned at the mines, and the energy transformed into electricity for use in distant cities and towns and for the running of trains. To him electrical energy was destined to be the real basis of modern civilization.

When Steinmetz was born, no one had ever traveled in an electric car or used an electric elevator or a telephone. He was in a very real sense a world builder because he made electricity available for the common people. He untangled complex mathematical and electrical problems that were perplexing the greatest engineering minds of his day. He was a mathematician of tremendous ability and an electrical engineer of prodigious accomplishments. He had more than two hundred patents recorded in his name and

he also had invented a complete method of high-tension electrical transmission.

More Than a Scientist

It should not be imagined, however, that Steinmetz was a cold-blooded scientist, without human qualities; on the contrary he was a very lovable companion. He could hardly get along without his friends. He never wished to be alone. This strong desire for companionship led finally to the adoption of one of his fellow workers in Schenectady as his son, and this adoption included the whole family. This relationship of Steinmetz with the Hayden family was one of the most delightful that could well be imagined. After Steinmetz had built a house for himself in Schenectady he insisted that the Haydens should come to live with him, and they remained in the closest fellowship until the day of his death.

A Lover of Children

Steinmetz was a great lover of children. The Haydens had three children who were therefore, by adoption, Steinmetz's grandchildren. Of these he was very fond. In addition he knew personally all the small boys and girls of the neighborhood. He was invited to the children's parties and always took a delighted interest in their activities. He would take them into the laboratory and make fireworks for their use on the Fourth of July. He never tired of sharing in their joys and sorrows. He was for years a devotee of the camera, but most of his pictures were taken of the Hayden children. After his death neighbors were talking and mourning their loss when one of them said with deep feeling, "He was my friend." At this a small boy of seven years looked up and said, "He was my friend too, daddy." In fact, this amazing faculty for friendship was one of the outstanding qualities of his life. He never hated anyone but always loved his fellows. He enjoyed having his cronies with him.

A Lover of Nature

Steinmetz was also a great lover of animals. He had as pets many different kinds, alligators, cranes, eagles, owls,

squirrels, dogs, monkeys and tame crows. He was much devoted to nature in all its forms. He had a collection of desert plants, and he built a camp on the Mohawk River, where practically all of his summers were spent. It was his delight to push out from shore in a small craft, and there, with his papers spread out before him and weighted down with selected stones, to pore over his work.

His Religion

Steinmetz's religion was not of the formal sort. As a boy he went through the usual period of instruction and was confirmed in the Lutheran Church; but theology bothered him, and he did not feel that he could subscribe to many of the creeds. He did, however, associate himself with a church in Schenectady, and even on occasion occupied the pulpit. He also spoke at numerous Young Men's Christian Association gatherings. He believed in having the Bible taught to children. He was against all selfishness in personal relationships and had a childlike faith in mankind and the goodness of human nature. The war was a terrible blow to him. He could not believe that people of the twentieth century would really fight each other. Of his religion one man said: "If religion consists in setting a high value upon life and in being loyal to that value, then Doctor Steinmetz was an intensely religious man. If it consists in holding certain theological views, then he was not religious." He was a simple, whole-hearted servant of humanity. He believed that religion was based upon faith, and that science was based upon accurate knowledge. He did not see any conflict between science and religion, but he felt that they were in different realms.

A Believer in a Better World

Steinmetz was a firm believer in the possibility of building a better world socially and morally. He wanted to see happiness universal. He believed that a better world meant, among other things, a world in which nobody would demand more money than he actually needed to live in comfort. In conformity to this belief he never accepted a salary greater than that necessary to cover his needs, although at any time he might have named his own salary

and secured it. He died almost without an estate. He also believed that a better world would be one free from drudgery. He visioned a time when men would not be obliged to work more than four hours a day. He thought, however, of the rest of the time not as being used for lazy enjoyment and indolence but, rather, as being used for culture and spiritual development.

In 1911 Steinmetz was made a member of the Board of Education in Schenectady, and was at once elected president of the board. He took his task seriously and made a genuine contribution to the school life of the city. He found that there was not room for the children in the school buildings and he began to increase the number of schools. He increased the number of playgrounds and the number of playground supervisors. He established a system of medical supervision for the schools and hired school nurses. He also provided classes for subnormal children and special sunlit roof rooms for tubercular children. He arranged for ungraded classes for the mentally slow and for those who were without knowledge of English. He also provided classes for anæmic children.

He served as professor at Union College for ten years during his work at Schenectady. During this period he worked without a salary but was an active professor, attending faculty meetings and following up school activities.

He was a writer of textbooks both for high schools and colleges. Particularly in his work with alternating current did he get so far ahead of other specialists in his field that he deliberately gave himself to the preparation of books, which are still in use, so that students coming along in school could be prepared to understand the results of his research work. He wished to make his work available for the world. There was never any attempt to use it for selfish ends.

The Last Journey

Steinmetz's pleasures were simple ones. He was not much given to travel, but in the spring of 1923, in company with the Haydens, he planned a trip to the West. This took him to Colorado, down through the desert section of the Southwest, to the Grand Canyon, through the

scenic portions of California and other States. The trip was a great revelation to him, and he reveled in the beauty of the scenery and the vastness of the country. Everywhere he was received with great enthusiasm and was accorded outstanding honors.

On October 12 he and the Haydens returned to their home in Schenectady. As he entered the house he said: "I am glad to come home again and I am glad that we took the trip. I think it was worth while." Immediately he went up to his room and, as he seemed to be very tired, gave himself up, at his doctor's request, to a few days of rest. Two weeks later, on October 26, his adopted son entered his room to talk with him before going down to breakfast. The son urged him to lie down and rest. Steinmetz said, "All right, I will lie down." These were his last words. Mr. Hayden stepped out upon the stairs to go down to breakfast and there met his own son coming up the steps with a breakfast for "grandpa." When the boy entered the room, Steinmetz did not speak. He had passed away between the time when his son had left the room and his grandson had entered it again.

The whole world was shocked at the news that Charles Proteus Steinmetz was dead. Messages by the thousands came from most unexpected quarters. They were a testimony to the fact that the little electrical wizard of Schenectady had caught the imagination of the world, and that his services to it had been greatly appreciated. His estate consisted of an old automobile and a few other things, but he had lived true to his ideal of making life of value to his fellow men. Wherever the story of the new world in which we live is told, the name of Charles Proteus Steinmetz must always be remembered, for he spent his life generously and used his amazing abilities unselfishly in helping to make available for us the resources of power which God has placed in the world for our use.

His patience was marvelous. He was extremely modest about his achievements, for he had a keen sense of how much more there was still to be discovered. He was always courteous. Although he was never married he was essentially a home and family man. He was generous by nature and never inclined to be critical of others.

Of America he said: "It took me, a cripple boy, and gave me a chance. I have faith in it and through my electrical work I want to help the America of the future."¹

For Discussion

1. Suppose you knew that the world would have to get along without electricity for one year: what difference would it make in your life at home and in school, in your food, clothing, comforts, and amusement?

2. Which of the things you would miss would nobody have had if Steinmetz had not worked them out?

3. What did he mean by saying we are not yet living in the age of electricity but only at its threshold?

4. Make a list of ways you can think of in which electricity might be used or be more generally used if someone were to study out how to do it.

5. Of what use is all the time saved by electricity?

6. Would you have liked to know Steinmetz even if you did not understand much about electricity? Why, or why not?

7. Debate on the subject: *Resolved*, That a man who invents devices that will be used by the public has a right to get all the money he can from them.

Things to Do

1. Get some electrical engineer to tell your group the problems electrical science is now working on and what sort of knowledge is necessary to solve them (for example, chemistry, physics, mathematics).

2. Get together all the boys and girls who are always experimenting with radios, electrical appliances, etc., and take out a group membership in some amateur electrical society.

3. Look up the arguments used by those who think hydroelectric power (superpower stations) should be developed and sold by private capital, and by those who think it should be owned by the government. Get the chamber of commerce, the city club, or some such body to hold a public hearing and present your conclusions before them.

¹From *Charles Proteus Steinmetz*, Hammond; Century Co.; used by permission.

Where to Find More About Charles P. Steinmetz

Steinmetz and His Discoverer, by John T. Broderick; Robson & Adee.

The Mentor, article by John W. Hammond in May, 1925, issue; Springfield, Ohio.

Charles Proteus Steinmetz, by John W. Hammond, The Century Company.

Our Foreign-Born Citizens, by Annie E. S. Beard; Thomas Y. Crowell. (Chapter "A Many-Sided Genius.")

**Where to Find Out About the Use of Power by
Everybody**

America and the New Epoch, by Charles P. Steinmetz; Harper & Brothers.

The Future of Electricity (Pamphlet); New York Electrical School, New York City.

The Survey (special edition on giant power), March, 1924; New York City.

CHAPTER XII

MEET THE HUMAN RACE

EDWARD A. STEINER

Acts 2. 5-11, 38-42

MANY diverse racial groups compose the population of the United States. The largest single group, estimated at fifty-one millions, is the Anglo-Saxon. The second largest is German, the third Negro, the fourth Irish, the fifth Slavic, the sixth Latin, the seventh Scandinavian, the eighth Jewish, the ninth French, and the tenth Dutch. These various groups understand one another altogether too little. Yet mutual understanding and appreciation are necessary if American institutions are to come to their fullest service for the common good. Anyone who can help the people of America to get acquainted with and understand each other is a public benefactor.

An Eminent Immigrant

Among all those who have helped the United States to understand herself and her people and who have thus helped to lay foundations for the future peace and prosperity of the world no name stands out more conspicuously than that of Edward A. Steiner. A Jewish boy, born in Europe, coming to the United States and serving an apprenticeship in all the hard experiences that fall to the lot of immigrants, he has come through to an abounding faith in America, her institutions, and her ideals. Through his writings and his public addresses he has become an embodiment of the spirit of brotherhood toward which America aspires.

Boyhood and Flight to America

Edward Steiner lived during his boyhood years among the Slovaks of central Europe. At that time the Slovaks were largely under the oppression of the Magyars. As young Edward grew up among Slovak boys, was under the care of a Slovak nurse, was vaccinated with virus taken

from the arm of a Slovak playmate, and had youthful love affairs with Slovak girls, he came to have a very strong fellow feeling for Slovaks in general. When he saw them suffering injustice, flogged in the courtyard, and put in prison for very slight offenses, and when he witnessed insults to the Slovak women and girls, his youthful heart was deeply stirred, and he committed what he afterward described as "senseless indiscretions." These brought him under the displeasure of the governmental authorities in his community.

Fearful of the law and frightened by a warning received, Edward's Jewish mother determined to save him by sending him to America, and almost before he knew what had happened Edward was on his way to the United States. There was little time for regrets or heart searching until he found himself tucked away in the steerage among total strangers and every moment getting farther and farther from the scenes of his childhood. There had been no one to say good-by to him or to wave a fond farewell as he went aboard the ship. He had left only strangers on the wharf and he was now among eleven hundred other strangers going to a land full of strangers. He little realized at that moment how completely and permanently he was being cut off from all of his past or how completely different the new life before him was to be.

First Experiences in New York City

At Ellis Island the young traveler passed through the various examinations and inspections and soon found himself in the wonderful city of New York. At Castle Garden he fell into the hands of fellow countrymen, who led him to a lodging house on Bleecker Street.

In his writings he vividly describes the experience of his first meal in the United States. He had already purchased his first banana and tried to eat it with the skin on. Now he sat down at a boarding-house table. Attempting to be polite, he meekly waited his turn and as a result got very little to eat. At the close of the meal a German barber, who had been watching the newly arrived immigrant, called him aside and said, "Young man, in this country you must remember that God helps those who help themselves."

The next morning the young immigrant awoke in a great city without money and without friends. All day long he wandered in search of work, and as he was without money he had nothing to eat. He says: "I knew I was in a free country, but the only thing which was free—and this made no little impression upon me—was ice water. I helped myself to it, but the more water I drank the hungrier I grew." That evening he looked up the address of a distant relative who, many years before, had settled in New York City. At this home he sat down to a good meal and then went to sleep in his chair while trying to answer the many questions which were asked him.

Summarizing his experience that first day, he says: "The things I remember best, however, are that ice water was free in the United States; that there were no soldiers in the streets; that policemen were scarce; that 'saloon' meant a drinking place, and that there were many of them; that bananas might be relished by Americans but that to a civilized European they were tough on the outside and mushy within; but, above all else, that this country is a country in which 'God helps those who help themselves.'"

His First Job

The next day, with twenty-five cents of borrowed capital, the new arrival besieged the hotels of New York City for a job; but to no avail. The following day was Sunday. He attended church at a Fifth Avenue place of worship but could not understand the service or the sermon. Before the day was over, he got the promise of a job in a New York sweatshop.

His boss was an Austrian Jew, but his forelady was a red-headed Irish woman who ruled the place with an iron hand. His duty was to press garments, and the heavy iron made his arms ache. For lunch he invested ten cents in his first sandwich and in a mysterious piece of pie, which proved to be altogether uneatable. In the afternoon—horror of horrors—he scorched the hem of a garment and this brought down upon him the fiery wrath of the forelady. Fortunately, perhaps, he could not understand what she was saying to him but he had no difficulty in appreciating what she meant.

He soon began to learn such characteristic American expressions as "you bet" and "shut up," and before the end of the week he knew "downtown," "uptown," "mirror," "boss," "sandwich," and several other words. The climax came at the end of the week, when into his trembling hand there was placed his first pay envelope containing \$3.50. It was the first money he had ever earned.

The following Sunday he again attended church and on Monday evening, through the introduction of two girl friends, found his way to Cooper Union. The climax of that week, however, was different from that of the first week, for upon his pay envelope were the words "Your services are no longer required."

On Monday morning he was again a member of the great army of the unemployed but he soon found a job as a cutter in another clothing shop and before the end of the week he had earned seven dollars. For a month he worked. He attended night classes at Cooper Union and drew *David Copperfield*, his first book, from the public library.

Determines to Go West

Although Steiner had made good as a cutter, the season was a slack one, and at the end of the month he again received the fatal message "Your services are no longer required." He now got jobs as best he could, working at times in a bakeshop, a feather-renovating establishment, and a sausage factory. He earned enough to keep body and soul together but not enough to make him very prosperous. He had read, however, the famous advice, "Go West, young man, go West," and there began to stir within his heart the desire to see more of the new land to which he had come. He determined to leave New York City, so one evening, taking a ferry for Jersey City, he bought a railroad ticket as far as his money would carry him into New Jersey. He slept on the platform of the freight house and, like Jacob of old, he wrestled—not with angels. His tormentors were mosquitoes.

In New Jersey

Calling at a farmhouse, he was directed to the housekeeper in the kitchen. She gave him food and employment

which consisted of chores and other general work. For a time he was treated kindly and he learned to enjoy his work, although it was hard, and the pay was small. His work brought him into touch with a conglomerate group of migrant workers. There was Heinrich, an old sailor temporarily on land. He was known as a "bad man" but he was an expert at defending the weak, doing the heaviest part of the work and straightening out the blunders of others. Then there was Pete, the Swede, who could say only "yes" and "no" in English. There was a degenerate German who suggested killing the boss, and there were many others. As Steiner came more and more to understand these strange people, while he saw their superficial vices, he recognized that in most cases human nature was at its foundation honest and kind.

One Sunday he made a trip to Princeton. The only institution that seemed to be open was the saloon. There he learned about Princeton University, and the president's house was pointed out to him. He went and rang the bell but it was the summer season, and there was no one to respond to his call.

Under a new cook, conditions on the farm became so bad for him that he was not content and finally he was discharged. Once more he made his way to Princeton and rang the bell of the president's house. The door was not opened, and he left town headed for the West. He was overtaken by a tin peddler—a Russian Jew—who offered a partnership in exchange for Steiner's money and who then deserted him, leaving the stock in his hands. The new salesman tried his skill in selling tinware to New Jersey farm women, but he had little success. He therefore disposed of his possessions in a job lot to a hotel keeper and made his way to Philadelphia, where he had varied experiences. He was most deeply impressed with his first sight of the Liberty Bell.

In Pennsylvania

Once more he staked his fortune upon a railroad ticket westward and stayed on the train until he was put off by the conductor at a lonely spot between stations. Fortunately he fell into the hands of friendly and religious

farmers, who gave him a home and a chance to work. He stayed with them until fall and then, as work became slack, made his way to Pittsburgh, where he got a job in a steel mill. His particular work was to push a hot cauldron of molten metal from a room in which the temperature was over two hundred into a broad, cold shed, so that each trip was like a trip from the Equator to the North Pole. Although the work was hard, there was much of interest and some real companionship in it. By night he was so tired that he cared for nothing but sleep. He was one of twenty who shared two living rooms, which had not even the simplest appliances for common decency. Many of the men worked seven days each week and the conditions under which they lived were well-nigh impossible. Steiner's efforts at this time to find some opportunity to take a bath were pathetic.

Chance to Become a Saloon Keeper

At this time a German saloon keeper who wished to start a branch saloon expounded in alluring terms the advantages of the saloon business and endeavored to enter into some sort of arrangement with Steiner to take charge of the new establishment. Steiner had an innate dislike for alcohol, and his early ideals were such as to make him rebel at the thought of becoming a saloon keeper. He therefore turned the offer down flatly.

Many were the adventures in the life of this gifted immigrant during these years. He met with almost insurmountable obstacles in his attempts to make good. He was unjustly imprisoned in a Pennsylvania jail, robbed in Chicago, and treated with generous kindness by a Minnesota farmer.

Miner, Rabbi, and Christian Minister

Returning from Minnesota to Illinois he was able to discover some old friends and make some new ones among Bohemian neighbors. On the advice of these friends he finally decided to go east and study to be a rabbi. Since money was short, he engaged to work his passage on a cattle train.

However, he was never to reach his intended destination

or to carry out his purpose. While he was passing through Ohio, a traveling companion robbed him of his money and then tripped him so that he fell from the speeding train, sustaining a serious injury to one leg. Through a diversity of events he at last found himself in Oberlin, where genuine friends opened the way for him to study. There his faith in the Christian religion was firmly grounded, and his already growing admiration for and loyalty to Jesus Christ greatly increased. In due time he was graduated from Oberlin Theological Seminary and made his way as a home missionary to the very fields in the Northwest where he had previously worked at common labor. After several pastorates, in which he distinguished himself for his understanding of community problems and his deep and abiding sympathy with the underprivileged of every sort, he was called to the chair of applied Christianity in Grinnell College, Iowa.

An Apostle of Christian Brotherhood

In the meantime he had begun his now almost countless journeys back and forth across the Atlantic and throughout the various countries of Europe. Always he traveled in the steerage, and always his chief purpose seemed to be to come to know people and their problems. His fame as a lecturer and writer upon themes of human brotherhood had been steadily growing, and very soon Edward A. Steiner came to stand for a great American idea—the idea that underneath the surface a man is a man, if he is a man at all, quite regardless of his race, condition, or previous nationality.

Doctor Steiner has insisted that we approach our national problems in a spirit of fraternity rather than of prejudice. He has insisted that our immigration problem is essentially not a political or an economic but a human problem and he has pleaded for understanding and the brotherly approach. He has opposed anti-Semitism, anti-Catholicism, anti-Japanese propaganda, and all of the other “anti” movements that tend to set group against group. He has hoped and prayed that in America the Christian Church might be the means of binding together Jew, Greek, and barbarian, bond and free. He says:

I have suffered much here, I have gone the whole scale of hunger, sorrow, and despair; yet I say it again and again, "Holy America"; "Holy America"; and I want all men to be able to say it with me under the lee of the land where free men live. . . .

And when the end comes, I shall say with my last breath that which thrills my whole frame with an unearthly joy:

"Thank God for the Christ,

"Thank God for America.

"Thank God for humanity."¹

For Discussion

1. What makes a person a real American?
2. What are the principal racial groups that make up the population of the United States? How many of them are in your own ancestry?
3. What difference does it make whether one's ancestors came to America in 1620 or 1920?
4. If you had just come from Europe or Mexico or Japan, what would be hard for you?
5. What difficulties would be the same that Edward Steiner suffered in America? What would be different?
6. How do you account for the fact that despite his sufferings Steiner still thinks of "Holy America"? With what different attitudes toward America do some immigrants come out of their experiences?
7. What principles should underlie our national immigration policy if it is to be Christian?
8. How can we make it easier for the newcomer to America in our own community?

Things to Do

1. Find out how many different countries of birth are represented by the people in your school or in your community.
2. Get acquainted with and become a friend to some person born in a foreign land and report to the class what you have gained from this acquaintance.
3. Invite some children or young people of foreign-born parents to attend your class or join your club and make

¹ From *From Alien to Citizen*, by Edward A. Steiner; Fleming H. Revell Company; used by permission.

them feel at home by treating them as you treat your other friends.

4. Give a play showing how much of our "typical American life" we owe to "foreigners." (For suggestions on play see "America for Americans," published in *Everyland* and reprinted in *Through the Gateway*, published by the National Council for the Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C.)

Where to Find More About Edward A. Steiner

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The Immigrant Tide: Its Ebb and Flow, by E. A. Steiner; Fleming H. Revell Company.

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Introducing the American Spirit, by E. A. Steiner; Fleming H. Revell Company.

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CHAPTER XIII

A NEW WORLD

Isa. 65. 17-19; 2 Pet. 3. 13

WHAT kind of a world would you like to live in? This is a question that comes sooner or later in one form or another to every young person; and each one has a chance to help answer it in the particular way he or she prefers. The amazing thing about being a member of the human race is that we have a chance to work with God in making the world over into something different from what it now is. In fact, that seems to be our most important task in life. Each one of us can add his bit to what many others have done and are doing. To do that effectively, however, we must decide in advance what kind of a world we believe is worth working for. That is what we wish to think about now.

What kind of a new world do we want?

Of course, we could not answer that question completely at any one time, for we shall always be learning and to some extent changing our ideas as we get new light. The best we can do is to study the world as it is and the contributions of those who have lived in the past, see what they considered worth while and worked to accomplish, and then endeavor to apply the very best that we can learn or work out for ourselves to the world as we find it to-day.

Constant Change

One of the most impressive facts about the world in which we live is that it changes. So far as we know, it has been steadily changing since it came into existence and will continue to change in the future. At every moment God seems to be saying, "Behold, I make all things new." God is always at work, and we are workers together with him.

Individuals change from day to day, from week to week, and from year to year. The little child who climbs into

his bed at night is a different person from the one that got out of the same bed in the morning. The experiences of the day have all left their permanent imprint upon him, and if he lives for a hundred years he can never once return to be what he was twelve hours previously. Life is like that. Just as individuals change, the physical world in which we live is constantly changing. We are told that the earth is cooling off, and that some day people like ourselves can no longer live upon it. That is only one of the many changes.

And as our physical world changes, and as individuals change, so society as a whole is constantly changing. It doesn't stand still. It is always going somewhere. Society is much different from what it was twenty years ago, fifty years ago, or one hundred years ago. In another decade or another century the life of the world will have changed greatly from what it is to-day. We are privileged to help determine what those changes shall be—to help fix the ideas and ideals that shall control them.

Jesus' Kind of a World

To those of us who are Christians our ideal for the world is the ideal Jesus declared, interpreted in terms of our own day and age. We cannot picture to ourselves all that the application of Jesus' principles to life would involve but we do know some of the things toward which we are aiming. The new world which is to be must be a friendlier world than any that has existed in the past. That was the kind of a world Jesus talked about. There will be friendship between neighbor and neighbor, between nation and nation, between race and race. It is easy to get discouraged when we think about making such an ideal come true; yet we are making very real progress. Probably never before was there so much of Christian friendliness as is evident to-day. There are more people than ever before definitely working to make a world society which in the matter of friendliness will far surpass the present one. We also believe that the new world must be a world in which there will be more leisure for getting acquainted with one another, more time for what seem to be the worth-while things of life, better opportunities

for boys and girls, better health, greater freedom for individuals, and a better understanding of how to use that freedom. It must be a world in which the good things of life are more evenly distributed than they are to-day.

Making a New Kind of World

In this study we have been getting acquainted with men and women who have, in the genuine spirit of service to humanity, contributed something toward the making of this new world. Some of these contributions have been made in the physical realm, and others in what we term the moral and spiritual. As a matter of fact we can hardly divide life into separate compartments. We have got somewhat away from the old idea of dividing things into the sacred and the secular and we have come to see that all life is sacred when we make it so. It is apparent that in every realm of life great advances must be made if the kingdom of Jesus is to be brought to realization.

When Jesus attempted to picture his ideal follower he drew that picture in terms of a servant. The individuals whom we have been studying have been servants of society; and because they sought to serve rather than to enjoy selfishly the fruits of others' labors, their names will continue to live. In a real sense these men and women have been "makers of a new world"—not the only ones, to be sure, but very important ones.

What Kind of Success?

What is success? To many persons it means achieving wealth, fame, ease, and popularity. From another point of view one may be said to succeed in life if he does the thing he sets out to do. Think out and write down a definition for yourself.

If we apply these measures to the dozen men and women whose lives we have been studying in this book, how many were successes by the first standard? How many of them at one time or another faced opposition, ridicule, hatred, poverty, sickness and sorrow for themselves, and deprivations and absence for their loved ones? If we try the second standard, do they all measure up to that? Did they succeed by the definition you have written? We

might try still another definition and say that a life is successful if a person chooses some definite piece of service for God and his fellow men and never gives up, no matter what the discouragements. Did these people succeed judged by this standard?

If the work chosen is something that really needs to be done in order to make the world nearer like Jesus' idea of it, sooner or later it *will* succeed. Whether sooner or later depends upon how many people take hold and help. The greatest and most talented person can in his one lifetime do no more than start something. That is what Jesus did, and these persons about whose work we have been reading were taking hold of his unfinished work where it came next to their own lives. We recognize them as great because they saw more clearly than others just what could be done, and they worked harder and gave more of their time and talent and sacrificed more personal comforts than did their helpers. Yet their work is going on now because others fell in line and helped. Their greatest obstacles were people who were indifferent or who actively opposed them.

Let us think over what each one of these men and women did and see what it was they set out to do, how nearly they "succeeded," and what yet remains to be done in which we may do our share.

The Goals Toward Which They Set Their Faces

Before you read further write down in the blank space next it just what each name stands for in your own mind:

John Frederick Oberlin.

Anthony Ashley Cooper.

Johann Heinrich Pestalozzi.

Stephen A. Paxson.

Mary Lyon.

Anna Howard Shaw.

John Howard.

George W. Carver.

Louis Pasteur.

Theodore Thomas.

Charles Proteus Steinmetz.

Edward A. Steiner.

After you have written, see if the words stand for the big thing each was striving to do or for some step on the way to it. What is the difference?

Now take a score of the big tasks needed in making Jesus' kind of a new world and put down after each as many names as you can. Just what special share did they have? What is the next thing to be done?

The abolition of war.

Justice for every human being.

Development of country life.

Saving the world's resources of food and power.

Understanding and friendliness among races.

Understanding and friendliness among nations.

Honest and representative government.

Elimination of drudgery in the world's work.

Education available for all.

Better kinds of schools.

A fair chance for every child.

Fair distribution of the results of work.

Religious education.

Equal opportunities for women.

Humane and helpful treatment for offenders.

The abolishment of crime.

The abolishment of poverty.

The abolishment of sickness.

Development of science in the service of man.

Development of wholesome pleasures.

Choosing Our Part in World Making

Our study has covered by no means all of the fields in which men are working toward the creation of a new world, but it has been sufficient to suggest that the spirit of service is not dead; and that, whatever our qualifications or limitations, we can, if we seek, find a place where our contribution will blend with the contribution of others toward the realization of the goal that we all desire, for which Jesus lived and died, and which is so well described in his own words as recorded in the fifth and sixth chapters of the Gospel of Matthew.

Jesus saw to the very heart of life and recognized its meaning. He laid down great principles, which the world

has been slow to understand and apply. He did not attempt to remake the world all alone but instead he selected his followers, imbued them so far as he could with his lofty ideals, and sent them out into the world to work and to enlist others in the cause. Every follower of his is a worker for a new world, and we may judge, from his own insistence that "he who is not against us is for us," that every sincere wisher for a better world is in a very real sense a follower of his. We all have a chance to work out our own salvation by throwing ourselves into the carrying out of his plan. In that plan we all must co-operate if it is to have ultimate success.

Every age has its tasks. Some of those of the present are quite clear. It surely is a great time to be alive. Never were there larger, more interesting or more important tasks to be done. To help make the life of the world pure and rich and clean and wholesome is a privilege to be coveted. We cannot all help in the same way, for God has seen fit to give us varying endowments. *But we can all help.*

What kind of a new world do you want?

What are you going to do to help make it a reality?

For Discussion

1. In the world in which you would like to live what would you like to have continue just the same as it is now?
2. What would you like to have very different, and in what ways?
3. What will have to be done to make these changes? How many people will it take to change them?
4. What do you expect to do with your life?
5. How does that plan fit in with the making of the new world which you have described?

Things to Do

1. Find out what organizations are at work making some of the changes you think are needed and what are their plans.
2. Talk with any of their workers you can to see what help they most need.

3. Pick out some part of this work that you can do now, and do it.

4. Keep your eyes open for work you would like to do all the time and find out what training you will need to do it effectively. Do everything you can to get that training.

Where to Find More About the Kind of New World We Can Make

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The Clash of Color, by Basil Matthews; Missionary Education Movement.

The Next War, by Will Irwin.

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